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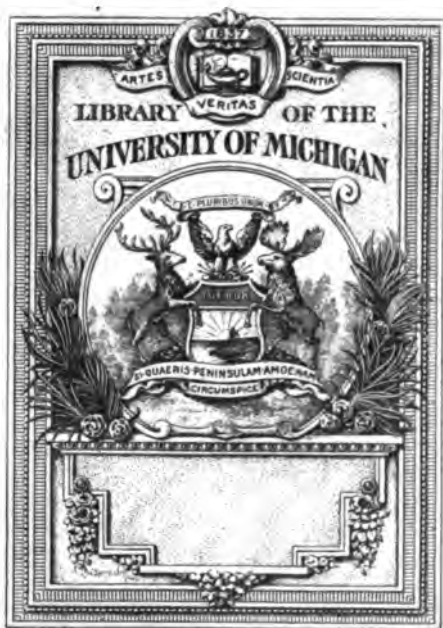
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# Universal History,

FROM THE  
Earliest ACCOUNT of TIME.

Compiled from  
**ORIGINAL AUTHORS;**  
AND

Illustrated with MAPS, CUTS, NOTES, &c.

WITH  
A GENERAL INDEX to the Whole.

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*Ἱστορίας ἀρχαίας ἐξέρχεται μὴ κατανοῶν ἐν αὐταῖς γὰρ ἐπιήσεις  
αἰότως, ἀπὸς ἑτέρου συνῆξαν ἐγκόπως.*

Basil. Imp. ad Leon. fil.

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V O L. XX.

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L O N D O N:

Printed for T. OSBORNE, in *Gray's-Inn*; A. MILLAR, in  
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M.DCC.XLVIII.



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T H E

P R E F A C E.

**H**ISTORY is, without all doubt, the most instructive and useful, as well as entertaining, part of literature; more especially when it is not confined within the narrow bounds of any particular time or place, but extends to the transactions of all times and nations. Works of this nature carry our knowledge, as *Tully* observes, beyond the vast and devouring space of numberless years, triumph over time, and make us, though living at an immense distance, in a manner eye-witnesses to all the events and revolutions, which have occasioned astonishing changes in the world. By these records it is that we live, as it were, in the very time when the world was created; we behold how it was governed in its infancy, how overflowed and destroyed in a deluge of water, and again peopled; how kings and kingdoms have risen, flourished, and declined, and by what steps they brought upon themselves their final ruin and destruction. From these and other like events occurring in history, every judicious reader may form prudent and unerring rules for the conduct of his life, both in a private and public capacity. But as the eminent advantages accruing to us from this valuable branch of learning, have been sufficiently displayed by many others, we shall not trouble our readers with a minute detail of them, but hasten to what is peculiar to the work, which we now offer to the Public.

WE promised, in the preface to *vol. i.* to prefix to this volume, when it was completed, a general one, wherein, after some account of the method we have observed, and the authors we have chiefly followed in the work, we should examine the different computations of time, the coins, weights, and measures, used by the several nations, whose histories should be therein delivered, with such other particulars as we should judge useful and necessary. This promise is what we now intend to discharge, and to begin with a succinct account of the method we have pursued.

OUR intent was to write a General History of Mankind, from the earliest Account of Time to the present. Pursuant to this design, before we enter upon the history itself, we have thought it necessary to premise, by way of introduction, an account of the cosmogony or production of the earth, as being the theatre on which the scenes of the ensuing history were to be acted. In this preludious discourse, after having related, without omitting any thing that was really curious, or entertaining, the various opinions both of the antient and modern philosophers, concerning the formation of the animate and inanimate world, we proceed to the only authentic and genuine history of the creation, that which has been left us by *Moses*. The opinions of the philosophers are, for the most part, absurd, incoherent, and contradictory; whereas the *Mosaic* account, if rightly understood, carries with it all the marks of truth and probability, even though it be regarded only as an human composition, abstracted from divine authority. Having attended the earth through its several degrees of formation, seen it perfected, cloathed with trees and plants, replenished with animals, and at last man, for whom the whole was designed, and to whom the dominion of it was expressly given by its Maker, introduced and placed in it; we take some notice of the opinion of those, who think mankind were in being before *Adam*, whom they suppose to have been the progenitor of the *Jews* only; we touch upon several inquiries that have been made concerning



concerning the time and season of the creation, the place where *Adam* was created, &c. and close the introduction with some account of the creation of the angels, of the nature, power, employments, &c. of those spiritual beings, that so eminently concerned themselves in the affairs of mankind, at least in the first ages of the world. The introduction, we hope, will not be thought of a disproportionable length: so copious a subject as the origin of the world and mankind, could not be well reduced into a narrower compass. If there should be some little obscurities or inconsistencies, where we have delivered or explained the opinions of the old philosophers, we need not say much to excuse ourselves to those, who know in what uncertainty and confusion the history of those philosophers and their opinions have been left by the Antients.

FROM the cosmogony or formation of the earth, and things that were made for the use of man, we proceed to the general history of the world till the flood; but premise several curious inquiries touching the situation of the garden of *Eden*, the state of innocence, and its continuance, the two trees, the prohibition laid on the first pair, the tempter, and his punishment, the fall of man, and the effects it had on human nature, and on the earth, with the different opinions touching the manner in which the change in the constitution of man, and of the earth, was effected. The chronology from the creation to the deluge is what we likewise thought necessary to settle, before we entered upon the history of the antediluvian world. That we state and settle accordingly<sup>a</sup>, and then deliver the history of the antediluvian patriarchs, as transmitted to us in the writings of *Moses*, which are the only records to be depended upon in those early times. However, we have thought it not amiss to collect the most material pieces of history to be found in profane authors, relating to the times preceding the flood; among which, though there be some which bear the apparent marks of truth, yet

<sup>a</sup> Vol. i. p. 142, &c.

we believe the greater part will be judged to deserve little credit : however, as every thing which has the least pretence to so great antiquity cannot but be entertaining and curious, we hope our labour in collecting them will not be condemned as useless.

FROM the history of the antediluvian world, we pass to that of the flood, where we produce profane testimonies of that wonderful catastrophe ; relate various conjectures of antient and modern writers, as to the manner in which that dreadful devastation was brought on the earth ; give some account of the ark, whereby *Noah* and his family, with such kinds of living creatures as he took in with him, were delivered from that destruction ; and, lastly, before we dismiss the history of the old world, take a transient view of the antediluvian state of mankind, of their religion, policy, arts, and sciences, of the alterations which have been wrought in nature by the flood, of the longevity of the antediluvians, and the causes of it, as well as of the prodigious fertility of the first earth. To these we add an inquiry touching the situation of mount *Ararat*, and the various opinions about it.

HAVING thus collected, in the best manner we could, what we have found worthy of notice, from writers of various times, religions, and countries, relating to the antediluvian world, we proceed to the general history from the deluge to the birth of *Abraham* ; but first settle the chronology from the deluge to the departure of *Abraham* from *Haran* <sup>b</sup>. Having stated the chronology, we come to the history of *Noah* after the flood, and of his descendents to *Abraham*, presenting the reader with whatever we find curious or entertaining, not only in sacred, but profane writers ; namely, in the small remains which are left us of the *Phœnician* antiquities, collected by *Sanhoniatho*, and which are supposed to relate to the earliest times. As the planting of nations in the two first general migrations, the forming of societies and governments, the rise of arts and

<sup>b</sup> Vol. i. p. 252, &c.

Sciences, the beginning of states and monarchies, fall within this period, we give the reader as distinct an account of these important facts, as the records, which have reached us, will allow of.

FROM the general history of the migrations of the children of *Noah*, of the peopling of the earth by them, and the settling of the first governments, we descend to the particular histories of each kingdom, beginning with that of *Egypt*, which is without doubt one of the most antient nations of the world, having been peopled either by *Ham*, or his son *Mizraim*, with his own issue, which inhabited several parts of it, under the names of *Mizraim*, *Patrusim*, *Coslubim*, and *Caphthorim*. This history we pursue from the first original of the *Egyptian* nation to its conquest by the *Persians*, when the severe prediction of the prophet <sup>c</sup> was fulfilled, *There shall be no more a prince of the land of Egypt*. And here to acquaint the reader, in a few words, with the method we have followed in delivering the particular histories of each nation; we begin with accounting, in the best manner we can, for the name or names which each nation bears; then we proceed to a description of the country, containing an account of its situation, extent, climate, divisions, fertility; of its animal and vegetable productions; of the natural and artificial curiosities it contains; of its cities, rivers, mountains, lakes, and whatever else worthy of notice is to be found in each province. Next, we inquire into the original and antiquity of the inhabitants, consider their laws, government, religion, customs, institutions, language, commerce, learning, trade, navigation; and also endeavour, as far as so intricate a subject will allow, to settle the chronology of each nation. Lastly, we deliver the series and history of their kings, which comprises the wars, treaties, revolutions, and all the most remarkable events of each country. Thus we may say, without vanity or ostentation, that no history has hitherto appeared in any language, which can with more

<sup>c</sup> Ezek. xxx. 13.

justice challenge the title of an Universal History than the present, since it comprises not only the history of all nations and countries, but of all religions, and religious ceremonies, of all arts and sciences, of the laws that have been any-where observed, of trade and navigation, and, in short, of whatever has been invented for the use and convenience of human race. But to return to the sequel of our history :

AFTER delivering the succession of the kings of *Egypt*, according to the *Greek* and *Latin* authors, we thought it might be deemed an omission, if we should take no notice of the series of the *Egyptian* kings given us by the Oriental writers. Wherefore we have set down their names, and briefly mention their principal actions as related by the Eastern historians, leaving the Reader to judge what credit ought to be given them.

NEXT to the history of the *Egyptians* we give that of those nations; with whom the children of *Israel* waged war before, or upon, their settling in the land of *Canaan*, namely the *Moabites*, *Ammonites*, *Midianites*, *Edomites*, *Amalekites*, *Canaanites*, and *Philistines*. From these we proceed to the history of the antient *Syrians*, *Phœnicians*, and that of the *Jews*, from *Abraham*, founder of the *Jewish* nation, to the *Babylonish* captivity. We have enlarged somewhat on the latter, giving a distinct account of their patriarchs from *Abraham* to *Moses*; of their *Egyptian* bondage, deliverance, and forty years wandering in the wilderness; of their wars with the inhabitants of *Canaan*, and the neighbouring nations; of their religion, government, laws, customs, learning, arts, commerce, with an accurate description of the *Land of Promise*, &c. We have also settled the *Jewish* chronology, from the call of *Abraham* to the *Babylonish* captivity, and then proceeded first to the history of the judges that governed *Israel*, from the death of *Josua* to *Saul* their first king, and thence to the reign of *Zedekiah*, when the city of *Jerusalem* was burnt, and the whole nation carried into captivity by *Nebuchadnezzar*. Having thus delivered the histories of the most antient kingdoms, till they

were

were severally subdued by the great empires, and became parts or provinces of them, we enter upon the history of the said empires, and then proceed to the histories of the *Affyrian* empire to its conquest by the *Medes* and *Babylonians*, and of the *Babylonian* empire to its destruction by *Cyrus*.

Now, to say something of the authors we have chiefly followed in the work (for we have advanced nothing without quoting our authors, that the reader may, for his fuller satisfaction, recur, if he pleases, to the originals); we have annexed to this preface a catalogue of the principal authors and books quoted in some of the former volumes; and shall here give a succinct account of those we have chiefly followed, in treating of the original, and early antiquities of nations. *Moses* is the only authentic writer of what happened before, and for several ages after the flood. He is by universal consent allowed to be the most antient historian now extant; for whether he was cotemporary with *Inachus*, as *Justin Martyr*, *Tertullian*, *Julius Africanus*, *Josephus*, *Tatian*, *Clemens of Alexandria*, *Porphyrius*, and others suppose, or lived in the time of *Cecrops*, the first king of *Athens*, as *Eusebius* affirms, it is certain, that his history was composed, not only before all the histories, but even before the fables, of the *Greeks*; since, according to the calculation of the former, he wrote six hundred and seventy-five years before the *Trojan* war, and, according to that of the latter, two hundred and seventy-five years before that æra. His history, as well as the *Jewish* laws, whereof he was author, are comprised in five books, known under the title of the *Pentateuch*, which is universally received both by the *Jews* and *Christians*, as penned by him, if we except *Abenezra* and *Spinoza* among the former, and some modern critics among the latter, if their avowed principles can permit us to call them Christians, who denied him to be author of it, and who have been learnedly confuted by a late writer<sup>d</sup>. Besides the *Pentateuch*,

<sup>d</sup> Abbadie, verit. de la relig. Chrétien.

there have been some other works ascribed to *Moses*, though without any certainty, such as the Book of *Job*, which some suppose, upon what grounds we shall see hereafter, to have been composed by him, during his forty years abode in *Midian*. He is also supposed to have written eleven Psalms; to wit, the 90th, 91st, and so on to the 100th. *Origen*<sup>c</sup> believes him to have translated the book of *Job* out of the *Syriac* into *Hebrew*. Some few fragments of other books are likewise quoted by several of the antients, as written by him; such as, 1. his *Apocalypse*, out of which *St. Paul* is by them supposed to have taken those words, *For in Christ Jesus neither Circumcision availeth any thing*<sup>f</sup>, &c. 2. his *Lesser Genesis*; 3. his *Ascension*; 4. *Assumption*; 5. his *Testament*, and other mysterious books. *St. Jerom*, who quotes a passage or two out of his *Lesser Genesis*, tells us, that they had it in *Hebrew* in his time<sup>g</sup>. The *Setbites*, an antient sect of heretics, quoted his *Testament*, and his *Mysterious Books* or *Discourses*; but all these were so far from bearing any authority in the church, that they fell into contempt and oblivion, in proportion as Christianity prevailed.

THOUGH the writings of *Moses* are the only records to be depended upon in the early times, yet we have not omitted to give some further accounts relating to the same period, transmitted to us by profane writers, namely by *Sanchoiatbo*, *Manetho*, and *Berosus*. *Sanchoiatbo*, a *Tyrian*, according to *Athenæus* and *Suidas*, according to others, a native of *Berytus*, is said by *Porphyry* the philosopher<sup>h</sup>, *Eusebius*<sup>i</sup>, and *Theoderet*<sup>k</sup>, to have lived about the time of the *Trojan* war; whence *Bocbart*, *Huetius*, and others, suppose him to have been cotemporary with *Gideon*. But these writers are certainly mistaken in their chronology, and *Sanchoiatbo* must be of a much later date, since he speaks of *Tyre*, which was built but 91 years before the destruction of *Troy*, as a very antient city. He must there-

<sup>c</sup> Origen. in *Job*.      <sup>f</sup> Gal. vi. 15.      <sup>g</sup> Epist. cxxvii. ad Fabiol.      <sup>h</sup> Lib. iv. adversus Christian.      <sup>i</sup> Lib. i. præpar. evangel.      <sup>k</sup> Lib. ii. de curat. Græcor. affect. p. 28.

fore have lived, as *Suidas* thinks, some considerable time after that war; but the number of years we cannot precisely determine. If what is said of *Sanchoniatho* be true, to wit, that he dedicated his book to *Abibal* king of *Tyre*, who was *Hiram's* father, and *Solomon's* ally, he must have been cotemporary with *David*, who did not begin his reign till several years after the *Trojan* war. He compiled the *Phœnician* history, according to *Porphyry*, from the antient monuments and memoirs which were imparted to him by one *Hierombalus* a priest, whom *Bochart*, *Huetius*, and some others, take to be *Gideon*, he being in the book of *Judges* sometimes named *Jerobaal*. But this conjecture is refuted by others<sup>1</sup>. He is said to have likewise made use of the registers of the cities of *Phœnicia*, which he found lodged in the temples, and to have carefully sought out, as *Philo Biblius* informs us, the writings of *Taaut*, knowing him to have been the first inventor of letters, and the same whom the *Egyptians* call *Tboth*, the *Greeks* *Hermes*, and the *Latins* *Mercury*. He wrote also the history of *Egypt*, and another book of the cosmogony and theogony of the *Phœnicians*. These works were translated out of the *Phœnician* into the *Greek* tongue by *Philo Biblius*, a famous grammarian, who lived in the reigns of *Vespasian*, *Titus*, *Domitian*, *Trajan*, and *Adrian*. *Philo* digested them into nine books, though *Porphyry* mentions but eight, perhaps, not counting, as *Bochart* conjectures, his cosmogony and theogony. He begins his history with the origin of the world and of mankind: but of that work we have now remaining only some fragments, the substance of which we have inserted in the present history<sup>m</sup>, together with bishop *Cumberland's* observations and amendments of the *Phœnician* records, where he suspected them to have been corrupted<sup>n</sup>. We must not forget to acquaint the reader, that some writers have, upon very slight grounds, endeavoured to prove all that has been

<sup>1</sup> Vandalen. differ. de Sanchoniath.    <sup>m</sup> Vol. i. p. 181---189. & p. 303--317.    <sup>n</sup> Ibid. p. 303. note (C); & p. 317---320.



said of *Sanctionibus* to be an arrant fable ; and the work, which goes under his name, as well as the name itself, to have been forged by *Philo Biblius*, in opposition to the books which *Josephus* had written not long before against *Apion*. But their arguments are so frivolous, that they scarce deserve an answer.

MANETHO, an *Egyptian* by birth, high-priest and keeper of the sacred records of that nation, flourished in the reign of *Ptolemy Philadelphus*, by whose order he undertook the history of *Egypt*, translating out of the *Egyptian* language, into the *Greek*, the sacred registers that were committed to his care. This work he divided into three parts, whereof the first contained the history of the gods ; the second, that of the demigods ; and the third, the dynasties ; which ended in *Nectanebus*, the last king of *Egypt*, who was driven out by *Ochus* in the year of the flood 1998. before Christ 350. eighteen years before the conquest of *Persia* by *Alexander*, according to our computation. Besides his history of *Egypt*, he wrote several other books ; to wit, one of the *theology* of the *Egyptians*, commonly stiled the *holy Book* ; one of the *antient and religious ceremonies* of the *Egyptians*, called by *Porphyry*, the *book of antiquity and piety* ; one of *physic* ; and one concerning the manner of preparing incense to be used by the *Egyptian priests*. The two latter books are ascribed by *Suidas* to another *Manetho*, by birth a *Mendesian* ; but his authority in matters of this nature is little to be depended upon. He likewise wrote six books in verse on the influence and power of the stars, which he dedicated to *Ptolemy Philadelphus*. This piece is still extant, and was published in the original *Greek*, with a *Latin* explanation and notes by *Gronovius* in 1698. from the only manuscript that was remaining and lodged in the *Medicean* library at *Florence*. To this work *Paulinus Nolanus* alludes in the following verses :

*Nunc tria miremur texentem fata Platonem,  
Aut Arati numeros, aut picta Manæthonis æstra.*

With

With reverence profound now let us prove  
 The triple scheme, which *Plato's* science wove,  
 Th' harmonious works of *Aratus* review,  
 Or all the glitt'ring stars *Manetho* drew.

He published also a book of the *Jews*, which *Josephus* refutes in his first book against *Apion*, as filled with fabulous accounts. Of all his works, except his astronomy, there are now but a few fragments remaining in *Africanus*, *Eusebius*, and *Syncellus*. As for the arguments alleged by some to weaken the authority of this author, we refer the reader to what we have said on that subject in treating of the *Egyptian* chronology °.

*BEROSUS*, by birth a *Chaldean*, flourished under *Antiochus Soter*, or his son *Antiochus Theos*, and not in the time of *Moses*, as some, grossly mistaken, have imagined. For he dedicated his work to *Antiochus*, the third king after *Alexander*, as *Tatian* informs us, that is, to *Antiochus Theos*; *Alexander* was succeeded by *Seleucus Nicanor*; *Seleucus Nicanor* by *Antiochus Soter*; and he by his son *Antiochus Theos*. He tells us himself in his first book of the history of *Babylon*, that he was born during the minority of *Alexander the Great*. He wrote in three books the *Chaldean* and *Babylonish* history, which took in that also of the *Medes*. *Pliny* tells us †, that his history contains the events of 480 years. But of that work we have now remaining only some few fragments, quoted by *Josephus* in his books against *Apion*, and by *Alexander Polyhistor*; for the *Berosus*, published by *Annius of Viterbo*, is, without all doubt, a spurious piece. *Josephus* says, that he agreed with *Moses* in his accounts of the deluge, the fall of man, the ark, in which the restorer of mankind was saved; and adds, that he mentions the descendents of *Noah*, and their respective ages, to *Nabulassar* king of *Babylon*; and that, relating the actions of that prince,

° Vol. i. p. 530---534.

† Hist. nat. l. vi. c. 55.

he

he speaks of the taking and burning of *Jerusalem* by his son *Nebuchadonozor*; on which occasion, says he, the *Jews* were carried captives to *Babylon*; whence ensued the desolation of that city for 70 years, till the reign of *Cyrus*. He is quoted by *Pliny*, *Tatian*, *Clement* of *Alexandria*, *Tertullian*, *Vitruvius*, and *Eusebius*, which shews him to have been a writer of good authority. In the series he gives us of the ten kings, whom he supposes to have reigned at *Babylon* before the flood, there are some small variations in the authors, who have transcribed that historian; which has induced us to exhibit them to the reader's view, pag. 192. of the present history. As these ten successions exactly answer the ten generations from the creation to the flood, the first king, by name *Alorus*, has been supposed to be the same with *Adam*, as *Xisuthrus*, the last in the series, plainly appears to be *Noah*. The reader will find his account of the *Chaldean* and *Babylonian* cosmogony, p. 29, 30. and the substance of the few fragments that are still remaining, and relate to the earliest times, p. 192---195.

To *Berosus* we may add *Abydenus*, who flourished some time after him, and, in many things, follows him. *Abydenus* wrote the history of the *Chaldean* empire, whereof there are but a few fragments remaining in *Eusebius*, *Cyrillus*, and *Syncellus*. In one of these fragments he gives the names and reigns of the ten first kings of *Chaldæa*, copied, with some small variation, from *Berosus*, as the reader may see, p. 192. In another he speaks of the tower of *Babel*, and the confusion of languages, agreeable to the account we have in Holy Writ. These fragments *Scaliger* has illustrated with learned notes in his book *De emendatione temporum*. Some confound this *Abydenus* with *Palæphatus*, called also *Abydenus*, from the city of *Abydus*, the place of his birth. *Palæphatus* was cotemporary with *Alexander*, a favourite disciple of *Aristotle's*, and wrote the histories of *Cyprus*, *Delos*, and *Arabia*.

ERATOSTHENES the *Cyrenæan* was a man of eminent learning, keeper of the famous library of *Alexandria*,

*Asia*, and greatly in favour with *Ptolemy Evergetes*, by whose order he wrote the history of the *Theban* kings of *Egypt*. His catalogue of these princes, which has met with a very favourable reception, we have inserted *vol. ii. p. 14, 15.* and given there a particular account both of the author and his performance, *p. 24, 25.* of that volume. This author wrote a great number of books, whereof the catalogue may be seen in *Fabricius, Galeus, Vossius, &c.* but the only piece now remaining intire, is his description and fabulous account of the stars. He starved himself through grief for the dimness of his sight, in the 10th or 12th year of *Ptolemy Epiphanes*, about 196 years before Christ.

In the history of *Egypt*, besides *Manetho*, we have chiefly followed *Herodotus*, and *Diodorus Siculus*. *Herodotus*, or, as others call him, *Erodotus*, is the most antient writer among the *Greeks*, whose works have reached us. There is no room left to doubt of the place of his birth, he himself having inserted, at the beginning of his history, both his name and country: *This is*, says he, *the Book of Herodotus of Halicarnassus*. He was also surnamed the *Tburian*, having accompanied a colony, which was sent from *Athens*, to settle at *Tburium*, a city of *Magna Græcia* on the *Tarentine* gulf. This happened the third year of the 83d *Olympiad*, during the prætorship of *Callimachus*. Here, if we believe *Pliny*<sup>a</sup>, he wrote his history, being then forty years old, in the first year of the 84th *Olympiad*, 310 years after the foundation of *Rome*, and 444 before Christ. Before he began his history, he travelled all over *Greece, Italy, and Egypt*, to inquire into the origin, traditions, and records of the nations he was to write of. His main design was, to write the wars of the *Persians* against the *Greeks*, from the reign of *Cyrus* to that of *Xerxes*; but he extended it to the history of other nations, namely, of the *Lydians, Egyptians, and Scythians*. This history he divided into nine books, giving to each of them the name

<sup>a</sup> Lib. xii. c. 4.

of one of the nine muses ; wherein he has since been followed by *Cephalion*, *Bion* the Rhetorician, and *P. Aurelius Opilius* ; tho' some are of opinion, that his books were not by himself distinguished with those titles, but by the admirers of his performance. He recited his history, as *Lucian* informs us, on the public theatre at *Olympia*, to a crouded auditory of the chief men of all *Greece*, met to celebrate the *Olympic* games, and was more admired even than those who carried the prizes. *Eusebius* says, that this happened, not at *Olympia*, but at *Arbens*, on the festival of the *Panathenæa*. On this occasion it was that *Thucydides*, tho' then eighty years old, was so touched with emulation, that he resolved to undertake the writing of an history, and strive to equal or excel *Herodotus*. The history of *Herodotus* has been proposed by *Tully*, *Hortensius*, *Quintilian*, and the best judges of antiquity, as a pattern to all historians. As for the truth of his accounts, we must own, that it has been called in question by men of no mean character. *Ctesias* doubts the truth of what he writes concerning the *Medes* and *Assyrians* ; but we shall prove hereafter this historian less worthy of credit than *Herodotus*. *Manetho* censures him, for advancing many falsities, with regard to the *Egyptian* history ; which charge is not quite groundless, since he himself owns, that what he relates to have happened before the reign of *Psammitichus*, and on the credit of others, is far from certain. But none ever attacked with more virulency, if we may be allowed the expression, the credit of *Herodotus*, than *Plutarch*, whose judgment would be of great weight, had he not himself declared, that the reputation of his country had engaged him in the dispute. *Herodotus* relates, that, in the expedition of *Xerxes*, the *Thebans*, to consult their own safety, abandoned the common cause, and joined the *Persians*. Though this was matter of fact, and *Demosthenes* afterwards reproached the *Thebans* with it, yet *Plutarch*, who was a native of *Chæronæa*, a *Theban* city, could not bear the base behaviour of his countrymen to be transmitted to posterity, but vented his resentment against the

the publisher of their cowardice in a book wrote for that purpose, and intituled, *Of the malignity of Herodotus*. But his exceptions are either trifling, or turn upon facts, which *Herodotus* himself delivers as doubtful. Besides, he betrays throughout the whole work a great deal of passion, prejudice, and ill-nature. On the other side, all *Greece*, by their solemn approbation, gave an ample testimony of his veracity, at a time when most of the transactions, which he describes, were very well known. Throughout his whole work there appears an air of sincerity, which even his enemies have been forced to acknowledge. He examines the truth of the facts, which he relates, and, for the most part, acquaints his readers with what others have said on the same subject. When he relates extraordinary events, he tells us, that he copied them from others, and declares which he believes, and which he suspects, adding, *as it is said; as I have been told; this does not at all seem probable; those, who feign such stories, relate, &c.* He often repeats, that what he relates ought not to be depended on, any further than it appears probable; that the character of an historian obliges him to relate what he had heard; but that the readers are not bound to believe whatever he has been told. As to the *Lydian* history, which some look upon as fabulous, it cannot be denied, but that he was acquainted with the transactions of that nation, which bordered on the *Asiatic Greek* cities; in one of which *Herodotus* was born, not above 60 years after the destruction of the *Lydian* empire. He seems very sincere in his *Egyptian* history; for he ingenuously owns, that all he relates before the reign of *Psammitichus*, is uncertain; and that he reports the early transactions of that nation on the credit of the *Egyptian* priests, on which he did not much depend. His history of the *Assyrians* and *Medes* does not at all agree with that which the modern chronologists have followed; but most of the antients have preferred *Herodotus* to all others. In his history of *Persia*, he differs in many particulars from *Xenophon's Cyropædia*; but we must observe with *Tully*, that the *Cy-*  

c ropædia

*ropedia* is rather an instructive piece, than an history. The chronology of *Herodotus* is far from being exact, especially with relation to the *Egyptian* affairs, extravagant numbers of years having been imposed upon him, as well as upon *Diodorus* and *Plato*, by the *Egyptian* priests, who piqued themselves mightily on the antiquity of their nation. *Herodotus* wrote other books besides the history now extant; for *Aristotle* finds fault with him for saying, that an eagle drank during the siege of *Nineveh*; whereas no bird with hooked talons, as that philosopher affirms, ever drinks. This passage is not to be found in his works now extant; which has made some authors imagine, that *Aristotle* quoted it from the history of *Assyria*, which, in two places of his first book, he promised to write. But, if he had ever published it, we can scarcely believe, that none of the antients would have so much as mentioned it. It is more likely, that his present history was more complete in *Aristotle*'s time, than it is now; or even that *Aristotle* through mistake quoted *Herodotus* instead of some other author, whereof we have instances in other antient writers. Some ascribe to *Herodotus* the life of *Homer*, which, in most editions, is annexed to his history; but the diversity of stile, and the disagreement between *Herodotus* and the author of that piece, plainly evince these two works to have been penned by different hands. We refer the reader, for further particulars concerning *Herodotus*, to *Henry Stephens*, *Jacobimus Camerarius*, and *Montfaucon* in his book on *Judith*.

*DIODORUS SICULUS* was born at *Argyrium*, or *Agyrium*, a town of *Sicily*, and thence called *Siculus*, or the *Sicilian*. He flourished under *Julius Cæsar* and *Augustus*, and began his history after the death of the former, as he himself informs us\*. He traveled, with no small danger, over great part of *Europe*, *Asia*, and all *Egypt*, to acquaint himself with the geography of the places, as well as the customs and manners of the inhabitants. He wrote a general history from the ear-

\* Lib. viii. de anima, c. 18.

\* Lib. v. p. 208.



liest times to the 180th *Olympiad*, that is, to *Cæsar's* war with the *Gauls*. This history he intituled the *Bibliothèque*, or *Library*, having copied his accounts from the writers of different nations, who flourished before. In his history of the *Egyptians*, *Affyrians*, *Medes*, *Persians*, *Greeks*, *Carthaginians*, *Sicilians*, and *Rhodians*, he follows *Herodotus*, *Ctæsius*, *Berosus*, *Thucydides*, *Xenophon*, *Philistus*, *Callisthenes*, *Theopompus* Chius, &c. In what relates to the *Macedonians*, he depends on *Cardianus* and *Marsias*; in his history of *Crete* he quotes *Epimenides*, *Dasiadas*, *Socrates*, and *Laosibemides*. Of the forty books of his history, fifteen only are now remaining; to wit, the five first, the eleventh, and the following to the twentieth. The four first books comprehend the theology and histories preceding the *Trojan* war, of the *Egyptians*, *Babylonians*, *Chaldeans*, *Indians*, *Scythians*, *Arabians*, *Ethiopians*, *Africans*, and *Greeks*. This part is interwoven with many fables, which, however, were believed by those nations, whose histories he writes. In the fifth book he gives an account of the origin and antiquities of the greater islands. The five following books contain the antiquities of all the eastern nations, the origins of the *Greeks* and *Romans*, and the most remarkable transactions that happened in any part of the world from the taking of *Troy* to the expedition of *Xerxes* into *Greece*. The eleventh book begins with the expedition of *Xerxes* into *Greece*, and ends in the year which preceded the expedition of the *Athenians* into *Cyprus* under the conduct of *Cimon*. The five following books continue the history of all nations to the time of *Philip* king of *Macedon*, whose exploits are related in the sixteenth, as those of his son *Alexander* in the seventeenth, and of his successors to the death of *Antigonus*, which happened in the 119th *Olympiad*, to *Cæsar's* war with the *Gauls*, that is, to the 180th *Olympiad*. The eleventh book, and the following, were written in the nature of annals, with the names of the *Athenian* archons, and *Roman* consuls, to each year. But *Diodorus* is not so exact in his computations, with regard to the *Roman* affairs, as could

be wished; for he places the beginning of *Xerxes's* war in the first year of the 75th *Olympiad*; which, according to him, concurred with the consulship of *Spurius Cassius* and *Proclus Virginus Tricostus*; but these had been consuls six years before, and those of that year were *Caso Fabius* the second time, and *Spurius Furius Fusus*, a mistake which is continued through the whole sequel of his annals. In the affairs of *Egypt* he was likewise greatly imposed upon, as to the numbers of years, by the *Egyptian* priests.

IN the history of the *Moabites*, *Ammonites*, *Midianites*, &c. we chiefly follow the Scripture, and *Josephus*, from whom, however, we dissent, when he takes the liberty, as he frequently does, to dissent from holy writ. *Josephus* wrote his history of the *Jewish* war, and destruction of *Jerusalem*, first in *Hebrew*, or, as some say <sup>1</sup>, in *Syro-Chaldaic*, for the use of his own nation, and afterwards translated it into *Greek* about the seventh year of the reign of the emperor *Vespasian*, to whom he dedicated it. This work was, by the emperor's order, placed in the public library at *Rome*, and the author, as *Eusebius* and St. *Jerom* inform us <sup>2</sup>, distinguished with a statue, an honour conferred upon very few. Besides his history, he wrote twenty books of the *Jewish* antiquities, which he dedicated to *Epaphroditus* his great patron. In these books he gives us the history of the *Jews* from their first origin to the 12th year of *Nero*, when they began to shake off the *Roman* yoke. This work, as *Josephus* himself informs us, was completed in the 13th year of *Domitian*, that is, in the 93d of *Christ*. In his chronology he often disagrees both with the *Septuagint*, and the writers of other nations; nay, he is frequently inconsistent with himself, which we may impute to the carelessness and ignorance of his transcribers, seeing there appears such a disagreement between the antient manuscripts of the ten last books of his antiquities, and the printed copies, that some have imagined <sup>3</sup> him to have

<sup>1</sup> Sam. Basnagius, exercit. in Baronium.    <sup>2</sup> Euseb. l. iii. hist. eccles. & Hieron. c. 13. catalog.    <sup>3</sup> Emericus Bigot. epistolæ Reinesii ad Bosium, p. 381.

left two different ones. The veracity of this writer, especially in the books of his antiquities, has been often called in question ; and truly, his accounts sometimes not only vary from holy writ, but are diametrically opposite to what we read in the history of *Moses* and the Prophets, and this after having solemnly protested, that his design was to add nothing of his own, but faithfully to transcribe, without the least alteration, what he found in the sacred records of his nation. He wrote also two books against *Apion*, who, in the third and fourth book of his *Egyptian* history, had defamed and traduced the *Jews*. In this work he shews himself conversant not only in the history of his own, but of all other nations, and to have perused, as *St. Jerom* expresses it \*, all the libraries of the *Greeks*. This book likewise *Josephus* dedicated to *Epaphroditus* : whence it is manifest, that it was published before the 95th year of *Christ* ; for in that year *Epaphroditus* was, by order of *Domitian*, put to death. Besides his history and antiquities, he wrote the history of his own life ; and, according to some, a discourse on the empire of reason, in commendation of the seven *Maccabees* ; a book also against the *Greeks*, namely against *Plato*, is ascribed to him ; but it is uncertain whether he was the author of the two latter, some affirming, some denying, him to have written them.

THE *Jews* disown and condemn *Josephus's* history in *Greek*, and, instead of it, would fain obtrude upon us an *Hebrew Josephus*, under the name of *Josippon Ben Gorion*, pretending the latter to be the authentic, and the *Greek* a spurious *Josephus*. But this book was never heard of till the year 1140. when it was first mentioned by *Solomon Jarchi*, a *French Jew*. It was afterwards quoted by *Aben Ezra*, *Abraham Ben Dior*, and *R. David*, who all three lived in the same century ; and it is now in such request among the *Jews* as to be accounted one of their principal books, inferior to none except those of the inspired penmen. But the book

\* Epist. lxxxiv. ad Mag. Orator.

itself sufficiently proves the imposture, mention being frequently made in it of *Lombardy, France, England, Hungary, Turkey, &c.* which names were never heard of till several hundred years after the time, in which they pretend it to have been written. It is a medley of apocryphal and talmudic fables, and what else it contains has, for the most part, been borrowed by the author, or rather impostor, from the true *Josephus*, not from the *Greek* original, but from the *Latin* translation by *Ruffinus*, which has led him into several gross mistakes<sup>r</sup>.

IN our history of the antient *Syrians*, we have had always before our eyes the books of the *Kings*, the *Chronicles*, and the *Prophets*; and have left *Josephus*, and the profane historians, where they seem to contradict holy writ, but at the same time acquainting the reader in our notes with their various opinions, and the reasons that are alleged to support them. The history of the *Phœnicians* we have taken chiefly from *Diodorus Siculus, Justin, Curtius, Pausanias, Appian, Orosius, Plutarch*, and from *Dius, Menander*, and *Philostrophes*, as quoted by *Josephus*. *Dius* and *Menander* wrote the history of *Phœnice*, and are both commended by *Josephus* as very exact in their accounts, having compiled their histories from the antient records that were lodged in the temples. *Dius* was by birth a *Phœnician*, and *Menander* an *Ephesian*. The accounts of both perfectly agreed, as *Josephus* often repeats, with Scripture. Besides the history of *Phœnice*, *Menander* wrote the life of *Ithobal* king of *Tyre*; where he mentioned the drought that happened in *Abab's* reign. *Philostrophes* likewise wrote the history of *Phœnice*, and, as *Josephus* informs us, gave an exact account of the siege of *Tyre*.

THE account we give of the *Phœnician* kings from the antient fabulous history of the *Greeks*, is chiefly extracted from *Apollodorus*. This writer was by birth an *Athenian*, by profession a grammarian, disciple of

<sup>r</sup> Vide Scalig. in eleacho Trihar. Nicol. Serrarii, c. 4. & Prideaux's connect. vol. ii. part 1. preface, p. 16, &c. in octavo,

*Aristarchus* the grammarian, and *Panetius* a *Rhodian* philosopher, who lived in the reign of *Ptolemy Evergetes*. He wrote his history, which he intituled *the Bibliothegue of the Gods*, in the reign of *Attalus Philadelphus* king of *Pergamus*, who died in the third year of the 160th *Olympiad*, that is, 138 years before *Christ*. Of this work there are now but three books remaining, though there is no doubt but it contained several others; for *Macrobius* quotes the 14th, *Hermolaus* the 16th; and *Photius* tells us, that *Sopater* the sophist, handling the same subject, copied several passages out of this work from the 1st to the 24th book. This piece, in *Scaliger's* opinion, is a very judicious performance, and, though mostly fabulous, yet such as may give us some insight into antient history, the fables being founded on historical truth, and the persons such as have existed, though their actions be exaggerated or disguised. The same author adds, that we may extract from *Apollodorus* a more certain and better grounded chronology, than from the rhapsodies of *Beroaldus*; and *Vossius* is of opinion, that, by separating the fabulous stories from real events, we may form from his writings a true history. He begins with *Inachus*, who is believed to have founded the kingdom of the *Argivi*, in *Abraham's* time; and brings his history down to the time of *Theſeus* prince of *Athens*. The books that are lost reached to the 1040th year after the *Trojan* war, or to the 258th *Olympiad*.

In the history of the *Jews* we have followed the Scripture, and *Josephus*, where he agrees with the sacred history, not neglecting to acquaint the reader in our notes with the traditions of the rabbies.

THE history of the *Assyrians*, *Chaldeans*, and *Babylonians*, we have likewise delivered agreeably to what we have found in Scripture relating thereto. We have rejected as an arrant fable the *Assyrian* history of *Ctesias*; but as it has been, we may say, from all antiquity admitted into the body of history, we shall here give some account of that writer.

CTESIAS was a native of *Cnidos*, and accompanied *Cyrus* in his expedition against his brother *Artaxerxes*, on which occasion he was taken prisoner; but having cured *Artaxerxes* of a wound he received in the battle, he became a great favourite at the court of *Persia*, where he continued practising physic for the space of seventeen years. Thus far *Diodorus Siculus*. *Photius* likewise informs us, that he flourished in the time of *Cyrus*, the son of *Darius*, and brother of *Artaxerxes*, who possessed himself of the kingdom of *Persia*. *Strabo*, speaking of the great men of *Cnidos*, mentions *Ctesias*, who, says he, cured *Artaxerxes*; and *Xenophon*, who was his cotemporary, tells us, that *Ctesias* of *Cnidos* was a physician; and, being taken prisoner, dressed the wound, which *Artaxerxes* received in the engagement. He was employed, as he himself witnesses, by *Artaxerxes* in negotiations with the king of *Salamis*, with *Conon*, and the *Lacedæmonian* ambassadors; which shews what credit he was in at the court of that prince. *Ctesias* wrote the history of *Persia* in twenty-three books, whereof the first six contain the history of the *Affyrians* and *Medes*, the other seventeen the whole history of *Persia*, from *Cyrus* to the author's death. He also wrote the history of the *Indies*. But these works are lost, and all we have remaining of them is an abridgment compiled by *Photius*, which is also imperfect, he having omitted the history of the *Affyrians* and *Medes*. However, we have that history too abridged in *Diodorus*, and the names of the kings, which *Diodorus* left out, carefully set down by *Eusebius* and *Syncellus*. *Ctesias* has always been looked upon by the most judicious among the antients, as a fabulous writer. *Aristotle*, who was almost his cotemporary, declares him a writer unworthy of credit. *Antigonus Caristius*, who lived in the time of *Ptolemy Philadelphus*, says, that he frequently lyes, and relates what is altogether incredible. *Plutarch*, in his life of *Artaxerxes*, calls him a vain man, and a notorious liar. *Lucian* charges him with relating in his *Indica* what he had never seen or heard; and truly,

whoever

whoever peruses that work, must immediately conclude him to have been a man of no sort of sincerity. His *history of Assyria* is most evidently calculated to astonish, amaze, and to strain credulity beyond all bounds. His list of the *Assyrian* kings seems to be a gross forgery, it being a medley of *Greek, Persian, Egyptian*, and other names. Again, in all long lists of kings the same names, or some bearing a near resemblance to them, are observed often to recur. But the names in *Ctesias* are not alone what may prompt us to pronounce him guilty of forgery; the length of the reigns may be urged as another argument against him; except it be answered, that in those very early days, so nearly bordering on the times of the deluge, such length is not to be wondered at. But this would be no answer at all; for at least three fourths of them must have lived, when the life of man was reduced to its present standard. But yet, several of the antient historians, and, what is more surprising, of the modern *Christian* writers, have blindly followed him, in opposition to Scripture, *Herodotus*, and other more undoubted authorities. *Diodorus Siculus* transcribed him; *Cephaleon*, *Castor*, *Trogus*, and *Velleius Paterculus*, have copied several accounts from him. *Julius Africanus*, *Eusebius*, and *Syncellus*, have adopted, in part, his chronology of the *Assyrian* kings, wherein they have been followed by most of the modern chronologers.

WE shall now give a succinct account of several authors quoted by us in this work, with whom perhaps every reader may not be acquainted. These are,

ZOROASTER, a *Bactrian*, whom some suppose to have been cotemporary with *Nimrod*, and king of the *Bactrians*. *Cluverius* takes him for *Adam*; *Procopius*, *Gazæus*, and *Epiphanius*, for *Abraham*; *Huetius*, for *Moses*; *Gregory of Tours*, for *Shem*, &c. We are in no less uncertainty as to the time wherein he flourished; *Epiphanius* making him cotemporary with *Nimrod*, *Eusebius* with *Semiramis*, and *Apuleius* with *Cyrus* and *Cambyfes*. *Plato* calls him the most antient of all the *Persian* sages: *Eudoxus*, *Pliny*, and *Hermippus*, tell us, that



that he lived five thousand years before the *Trojan war*: *Xanthus* of *Lydia*, according to the testimony of *Laertius*, reckons but 600 years from *Zoroaster* to *Xerxes*. As to his works, *Hermippus* says that he wrote two millions of verses. *Suidas* gives us the titles of some of his works; to wit, four books of nature, one of precious stones, and five of astronomical predictions. *Eusebius* quotes a passage from his sacred history of *Persia*, containing an excellent description of the Divine attributes. *Theodorus* of *Mopsuestia*, treating of the magic of the *Persians*, produces *Zoroaster's* hypothesis, admitting two principles. *Proclus* collected the pretended oracles of *Zoroaster* in two hundred and eighty hexameter verses. He is said to have been the inventor of magic among the Eastern nations; but by magic nothing was meant in those days besides physic and theology, as *Naudæus* proves with very convincing arguments.

*Mochus* or *Moschus*, a *Sidonian*, lived before the *Trojan war*, as *Strabo* informs us, and wrote the history of *Phenice*. He is quoted by *Josephus* in the first book of his antiquities, by *Athenæus*, and *Tatian*, who names two other *Phenician* writers; to wit, *Theodotus* and *Hisicrates*. His history was translated into *Greek* by *Chætus* or *Letus*; but we have now only a few fragments of it remaining in the above-mentioned writers.

ALEXANDER POLYHISTOR, a celebrated writer in the reign of *Ptolemy Lathyrus*, and by *Sylla* carried captive to *Rome*, wrote a great many histories, as his name witnesses, and, among others, that of *India* and *Egypt*. *Clement* of *Alexandria* quotes a book of his, concerning the *Jews*, wherein were inserted *Solomon's* letters to the *Egyptian* and *Phenician* kings, with their respective answers. *Eusebius* also recites a fragment of the same author, relating to the *Jews* \*.

ORPHEUS, surnamed the *Libretbian*, was a *Thracian*, and is famous among the antients, not only for poetry and music, but also for theology. He is said to have

\* Euseb. præpar. evang. l. ix.

been the first that taught the *Greeks* the *Egyptian* mysteries. *Clement* of *Alexandria* says, that *Homer* borrowed several passages from his poems. The antients mention many pieces that went under his name, some of which are still extant; to wit, an epic poem, intitled, *The Argonautics*; eighty-six hymns; a poem on precious stones, and their virtues; and several fragments of other works, ascribed to him by *Proclus*, *Tzetzes*, and other writers. *Plato* mentions the hymns of this author in his eighth book of laws: *Stobæus* and *Suidas* ascribe the hymns to *Onomacritus*, and others, with *Clement* of *Alexandria*, to *Pythagoras*. We also find several verses cited by *Justin Martyr*, *Clement* of *Alexandria*, *Eusebius*, and *Theodoret*, out of the *Testament of Orpheus*; but we need only read them to be convinced, that they are the performance of a more modern writer.

NEITHER have *Eusebius* bishop of *Cæsarea* in *Palestine*, *Africanus*, and *Synellus*, been excluded from our history. In their time the libraries of *Greece* were furnished with excellent manuscripts, which have been since lost. From them they made their collections; and we may judge of their sincerity by the authors who remain, and whom they have faithfully quoted; so that when other guides had forsaken us, they have often put us in the way in our pursuit of truth.

In the descriptions of countries we have chiefly followed, among the antients, *Strabo*, *Ptolemy*, and *Dionysius Periegetes*. *Strabo* flourished under *Augustus* and *Tiberius*, and visited most of the places which he describes: whence his descriptions are very exact, if we except those of *Germany*, wherein he depended on the relations of others. He published several works; but his seventeen books of geography are the only performance of his that has reached us. In these he not only describes the situation of the places, but often the manners, customs, laws, and religion of the inhabitants.

*PTOLEMY* was of *Pelusiun* in *Egypt*, and flourished in the reign of *M. Aurelius Antoninus*. In his geography he followed *Marinus Tyrius*, who was almost his cotemporary. He is often mistaken as to the degrees

of longitude and latitude, and sometimes speaks of cities which had been destroyed many years, not to say ages, before his time, as still extant. Most of his mistakes have been carefully corrected by *Ortelius*, and *Gberardus Mercator*, *Cluverius*, *Velferius*, and others. His canon is so exactly agreeable to Scripture-history, that if holy writ could possibly stand in need of confirmation, so far as it relates to the history of the two great empires, the *Affyrian* and *Babylonian*, nothing could more strongly confirm it than this canon, which has given birth to one of the most famous profane æras, that of *Nabonassar*. This canon takes date from about the 23d year of *Pul's* first appearance on this side the *Euphrates*, that is, about the year of the flood 1602. according to our computation, and 747 years before Christ; which shews the kingdom of *Babylon* to have been immediately of *Affyrian* origin, according to the prophet<sup>a</sup>: *Behold, the land of the Chaldæans; this people was not till the Affyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof.*

*DIONYSIUS PERIEGETES*, born at *Charax*, a town situated on the gulph of *Arabia*, flourished in the reign of *Augustus*, by whom he was sent, as *Pliny* informs us<sup>b</sup>, to survey the eastern countries, namely *Armenia*, *Parthia*, and *Arabia*. His geographical description of the world was originally written in *Greek* verse, and translated into *Latin* verse by *Rufus Festsus*, *Avienus*, and *Priscian*. *Eustatbius* archbishop of *Theſſalonica* wrote in *Greek* a learned commentary on this work.

Thus we have taken the materials to compose this history from the purest sources of antiquity. However, we must own, that as to the history of ancient times, and the original of particular nations, we have not been able to give such satisfactory accounts as we could wish, not one of the histories of those ancient nations, whom the *Grecians* called *Barbarians*, written by the natives, or extracted immediately from their re-

<sup>a</sup> *Iſai.* xxiii. 13.

<sup>b</sup> *Lib.* v. c. 27.

cords, having reached us. What fragments of them have been preserved here and there in other writers, we have connected together, filling up the chasms of one writer with the testimony of another, and melting down together the most precious metals of antiquity, in order to form a new one, less precious indeed, but perhaps more serviceable.

BUT as the authors that we have had occasion to follow, or even to transcribe, in this work, are such as have transmitted to us accounts of the earliest times, we must here, in a few words, remove the prejudices which some critics have raised against the profane writers in general, who have treated of the original and early antiquities of nations. In most nations, say they, poets were the first historians, who of course interspersed their accounts with a thousand fables. From such infected sources the historians in after-ages, for want of better materials, copied; and consequently deserve no more credit than those they transcribed.

To answer this objection, we must with *Varro* divide the whole series of time into three periods; the first, from the beginning of the world to the deluge; the second, from the deluge to the first *Olympiad*; and the third, from the first *Olympiad* to the present. The first period he calls an age intirely unknown; and truly we find nothing in profane historians, relating to that time, which has any appearance of truth, if we except two or three, quoted by *Josepbus*, whose accounts of the deluge, and the times preceding it, agree, as he informs us, in many particulars, with that of *Moses*. The second period *Varro* stiles the fabulous time, by reason of the many fables, with which the accounts of it, that have been transmitted to posterity, are interwoven: the last he calls the historical time. *Diodorus Siculus* extends the fabulous age no farther than the *Trojan war*; and indeed from that time the impenetrable mist, which had overcast the preceding ages, begins to clear up, and some rays of truth to break out. Now, to answer the objection, we do not pretend to give any tolerable account of the first ages, from profane authors.

In

In after-ages, when the use of letters was introduced, poets, it is true, are said to have been the first historians ; but we must not suppose whatever they wrote to be a mere fable ; their ground-work was often truth, though embellished with various fictions. Thus, for instance, *Homer's* poems ought not to be regarded only as an excellent poetical performance, but as the most antient history of *Greece* ; inasmuch that, if we had no other remains of antiquity than *Homer's* works, to convince us of the *Trojan* war, and the taking of that city, we could not call in question the truth of that event. *Homer*, tho' a poet, discovers to us the state of *Greece* at that time ; he gives us an account of their kings and generals ; describes their states, cities, and government ; shews us that *Greece* was divided into several small dynasties, each of which had their respective sovereigns, of which *Agamemnon* king of *Mycenæ*, *Cicyon*, and *Corinth*, was the most powerful, &c. These and a great many other events are purely historical, and confirmed by credible historians ; so that *Homer's* work is both a poem and an history. And what we have instanced in one poet, may in the same manner be applied to others : for though their works were interspersed with many fabulous strokes, yet they might have furnished a judicious historian, that could distinguish between truth and fiction, with good materials for an history. Besides, it is not to be doubted but that, ever since the use of characters was first introduced, men have left behind them monuments of such things as might concern their posterity ; fathers, what regarded their domestic affairs ; princes and magistrates, what related to the public. These were the first histories of mankind, and the most antient historians have done nothing else but digest them into a better form. Thus *Manetho* compiled his history from the memoirs of *Jerombalus* an *Egyptian* priest ; *Berosus*, from the registers of the *Babylonians* ; *Sanchoniatho*, from those of the *Phœnicians*, &c. And indeed there is reason to suppose, that most cities and states had registers, in which from year to year they wrote down the most remarkable occurrences, and archives,

chives, wherein they lodged letters, treaties, and other pieces, which might serve as evidences to posterity. They also transmitted the memory of things by the institution of festivals, the building of cities, erecting of stones, pillars, altars, tombs, and the like monuments. The custom of engraving on stone is, without doubt, very antient, and the number of these most faithful monuments of antiquity was almost infinite, as is plain from all the antient historians, who often appeal to them. From these, as well as from the poets, it is reasonable to suppose, that the first historians extracted their histories; and therefore they deserve the same credit: nay, the poets themselves often worked upon materials already prepared, and only put into verse what they found registred in the annals of their country. But who can warrant, that the priests, who in most nations were the first annalists, did not through superstition insert many fictions? Priests, zealous for the worship of their gods, and whose interest it was by false prodigies to deceive people, may have scattered such up and down in their accounts, and made their gods interpose in the principal actions. And in this point the best historians have suffered themselves to be imposed on. But, as to the substance of the narrations in matters of war, politics, new settlements, treaties, deaths of princes, &c. what motive could the priests have to be guilty of forgeries? The relating of prodigies is an abuse, which superstition has brought into all the histories of the world. Has not credulity inserted even into the modern histories a thousand prodigies? and are these histories less credible with respect to the great events?

It is true, that most of the monuments of antiquity are now lost; but they were in great part extant, when those historians wrote, whose works have reached us. Besides, though many of the public monuments have been destroyed by wars, time, misguided zeal, and other casualties; yet they are not all lost. What few facts we have still remaining in the most antient writers, furnish a stock of materials, which, with the help of criticism, whose province it is to distinguish between truth.

truth and fiction, may be made use of, without danger of our being imposed upon. The fragments of those venerable historians, preserved here and there in other writers, are like so many rays, which, in the midst of the darkness thrown over the early times, serve to discover a way through the ruins.

NEITHER is the disagreement of authors among themselves any certain proof, that they deserve no credit. Oftentimes, with respect to things that have happened in our days, and almost in our sight, we find a difference in the accounts given by those who were eye-witnesses to what they relate. The particulars of a battle are not always told the same way by those who distinguished themselves in it. The nearest objects appear differently, according to the different views of the spectators. Imagination, prejudice, and partiality, often set a bias on mens understandings; and hence arise all those variations we find in the writings which have served as memoirs to the first historians of particular nations. This disagreement among authors has very much increased the labour of collecting them into one body: we have often been in suspense about the choice and preference, and always taken care to relate, at least in the notes, the variations we found among different authors, it not being reasonable to confine the reader to our own sentiments.

AN exact distribution of time is, as it were, the light of history: without this it would be only a chaos of facts heaped together. An exact chronology is like *Ariadne's* clue, which conducts our steps through all the windings of the labyrinth. By the means of certain fixed epochas we perceive the progress of states, the variations of their fortunes, and the changes made in their government. For this reason we have thought it necessary to settle the chronology, and refer the facts we have collected to their proper dates. Our general æras are, the *Creation*, the *Flood*, and the *Years before or after Christ*. The mind being thus conducted, the ideas we acquire by reading, are more distinct, and more easily fixed in the memory.

GEO-

GEOGRAPHY is another essential part of history. Every historian that neglects it, must of necessity be confused in his relations. We have therefore endeavoured to be exact in the situation of the towns, rivers, forests, lakes, and mountains, whither the course of events has led us. Our guides in this were not only the historians, who are not always very exact, but also the most eminent geographers of antiquity, whom we have mentioned above ; and, in doubtful cases, we have had recourse to the moderns, particularly to *Cluverius*, *Ortelius*, *Cellarius*, and such of the modern travelers as have surveyed the places, and are generally looked upon as exact and faithful in their accounts. From all these together we have got maps drawn by a skilful hand, where we thought them necessary. Thus the reader will be able, with one cast of an eye, to run over the several countries which he reads of. There are many nations, which have not the same limits at this day that they had formerly ; neither are all towns, which have antient names, unquestionably situated in the very places, where the towns of the same name stood heretofore. We have therefore chose rather to describe most of the places mentioned in our history, by their antient names ; but at the same time we have constantly taken care to reconcile the antient geography with the modern in our notes, and to mark the different limits of the new nations and the old.

It is not usual to publish histories with notes, or at least to croud them with so great a number : but though no other history perhaps has need of them, yet they are necessary to this which we have undertaken. The manners, customs, religions, arms, dress, government, &c. of the various nations we describe, are not only so different among themselves, but from any thing we now see or are acquainted with, that it would have been hardly possible to give just ideas of them without explications, which could not have well been brought into the text. The thread of the most beautiful story would have been often broken, and no point  
d of



of history would have been brought to its conclusion but in a languid manner. It was necessary therefore to throw into *notes* the great number of instructive observations, without which the history would have been imperfect. Besides, abundance of disputes have been raised by learned men upon several events, which we are obliged to inform the public of, in order to make our work more complete. But this could not have been, if we had not taken notice of the variations of the several authors who have transmitted to us the same facts. Historians often disagree as to the circumstances, and, on the other hand, the thread of the history will not admit but of one way of relating the event. We have therefore placed in the body of the history what seemed to us most probable, and the rest in the notes, lest those readers, who peruse but one author, should charge us with falshood, if we differed from his historian. The length of some of our notes ought not to frighten the reader. Every judicious person will perceive, that we have taken pains to be as concise as the subject would allow us, having often brought within the compass of a few lines, dissertations, with which learned men have filled large volumes.

THE knowledge of the coins, weights, and measures of the antients, is necessary for the right understanding of their writings, as well as of the present history, where we could not avoid using now-and-then their terms and phraseology. But as it cannot be expected, that we should enter here into a minute discussion of a subject which has supplied matter to whole volumes, we shall only exhibit some tables, wherein the value of the antient coins, weights, and measures, is, with great care and exactness, reduced by Dr. *Arbuthnot* to the *English* standard. Several writers of great abilities, namely bishop *Cumberland*, Mr. *Greaves*, and Dr. *Hooper*, have with great learning and accuracy handled the same subject: but we have given the preference to Dr. *Arbuthnot*'s calculations, by reason they are more adapted to the capacity of every reader; and, on the other

other hand, do not differ in any considerable matter from those of the learned writers we have mentioned. In these tables the reader will find, 1. The *Greek*, *Roman*, and *Jewish* measures of length. 2. Their measures of capacity for things both liquid and dry; and, lastly, Their money reduced to the *English* standard.

## I.

## ENGLISH MEASURES of LENGTH.

Inch										
3	Palm									
9	3	Span								
12	4	1½	Foot							
18	6	2	1½	Cubit						
36	12	4	3	2	Yard					
60	20	6½	5	3½	1½	Pace				
72	24	8	6	4	2	1½	Fathom			
198	66	22	16½	11	5½	3½	2½	Pole		
7920	2640	880	660	440	220	132	110	40	Furlong	
63360	21120	7040	5280	3520	1760	1056	880	320	8	Mile



### III.

## ROMAN MEASURES OF LENGTH.

Digitus transversus		Engl. Paces. Feet. Inch. Dec.	
1 1/2	Uncia	0	0
4	3	0	0
16	12	0	0
20	15	0	0
24	18	0	0
40	30	0	0
80	60	0	0
10000	7500	120	4
80000	60000	967	0

## IV.

## SCRIPTURE MEASURES OF LENGTH.

Digit						Engl. Feet. Inch. Dec.
						0 — 0,912
4	Palm					0 — 3,648
12	3	Span				0 — 10,944
24	6	2	Cubit			1 — 9,888
96	24	8	4	Fathom		7 — 3,552
144	36	12	6	1½	Ezekiel's Reed	10 — 11,328
192	48	16	8	2	1½ Arabian Pole	14 — 7,104
1920	480	160	80	20	13½	10 Schoenus meas. line
						145 — 11,4

## V.

## The LONGER SCRIPTURE MEASURES.

Note, The East used another Span, equal to  $\frac{1}{3}$  of a Cubit.

Cubit						Engl. Miles. Paces. Feet. Dec.
						0—0—1,824
400	Stadium					0—145—4,6
2000	5	Sab. Day's Journey				0—729—3,0
4000	10	2	Eastern Mile			1—403—1,0
12000	30	6	3	Parasang		4—153—3,0
96000	240	48	24	8	a Day's Journey	33—172—4,0

## VI.

## VI.

## ENGLISH SQUARE MEASURES.

### Inches

144	Feet				
1296	9	Yards			
3600	25	$2\frac{1}{2}$	Paces		
39204	$272\frac{1}{4}$	$30\frac{1}{4}$	10,89	Poles	
1568160	10890	1210	435,6	40	Rood
6272640	43560	4840	1743,6	160	4 Acre

VII.

## ENGLISH MEASURES OF CAPACITY.

### *Wine Measure.*

### Solid Inches

28 $\frac{1}{8}$	Pint			
231	8	Gallon		
4158	144	18	Rundlet	
7276 $\frac{1}{2}$	252	31 $\frac{1}{2}$	1 $\frac{3}{4}$	Barrel
9702	336	42	2 $\frac{1}{3}$	1 $\frac{1}{3}$ Tierce
14553	504	63	3 $\frac{1}{3}$	2 1 $\frac{1}{3}$ Hogshead
19279	672	84	4 $\frac{2}{3}$	2 $\frac{2}{3}$ 2 1 $\frac{1}{3}$ Punchion
29106	1008	126	7	4 3 2 1 $\frac{1}{2}$ Butt
58212	2016	252	14	8 6 4 3 2 Tun

## VIII.

## ENGLISH CORN MEASURES,

Are raised from a *Winchester Gallon*, which contains  $272\frac{1}{4}$  Solid Inches, and as far as serves our purpose, are,

Solid Inches

34 $\frac{1}{2}$	Pints				
272 $\frac{1}{4}$	8	Gallon			
544 $\frac{1}{2}$	16	2	Peck		
2178	64	8	4	Bushel	
17424	512	64	32	8	Quarter

## IX.

## GRECIAN SQUARE MEASURE.

PLETHRON, by some said to contain 1444, others, 10000 Square Feet; ARURA, the Half of the PLETHRON.

The ÆGYPTIAN ARURA was the Square of 100 Cubits.

## ROMAN SQUARE MEASURE.

The ROMANS divided their As, LIBRA, or any INTEGER, after the following Manner; so the JUGERUM was reckoned the INTEGER.

JUGERUM contained

	Unciæ.		Sq. Feet.	Scruples.	Engl. Square Rods.	Square Poles.	Square Feet.	
1	As	12	As	28800	288	2	18	250,05
$\frac{1}{2}$	Deunx	11	Deunx	26400	264	2	10	183,85
$\frac{1}{3}$	Dextans	10	Dextans	24000	240	2	2	117,64
$\frac{1}{4}$	Dodrans	9	Dodrans	21600	216	1	34	51,43
$\frac{1}{5}$	Bes	8	Bes	19200	192	1	25	257,46
$\frac{1}{6}$	Septunx	7	Septunx	16800	168	1	17	191,25
$\frac{1}{8}$	Semis	6	Semis	14400	144	1	9	125,03
$\frac{1}{10}$	Quincunx	5	Quincunx	12000	120	1	1	58,82
$\frac{1}{12}$	Triens	4	Triens	9600	96	0	32	264,85
$\frac{1}{15}$	Quadrans	3	Quadrans	7200	72	0	24	198,64
$\frac{1}{20}$	Sextans	2	Sextans	4800	48	0	16	132,43
$\frac{1}{24}$	Uncia	1	Uncia	2400	24	0	8	66,21

NOTE, Actus Major was 14400 Square Feet, equal to a Semis-Clima 3600 Square Feet, equal to a Sefcuncia.  
Actus Minimus was equal to a Sextans.

X.

ATTIC MEASURES OF CAPACITY, for Things LIQUID.

*English Wine Measure.*

		Gall.	Pints.	Sol.Inch.	Dec.
		0	—	178	— 0,35617
		0	—	78	— 0,7126
		0	—	48	— 0,08948
		0	—	24	— 0,17814
		0	—	12	— 0,35614
		0	—	6	— 0,5354
		0	—	3	— 2,1414
		0	—	1	— 4,283
		0	—	6	— 25,698
		10	—	2	— 19,626

Kolliarion

2	Cheme				
24	14 Myfron				
5	24 Konche				
10	5 Kyathos				
15	6 14 Oxybaphon				
60	30 4 Koryle				
120	60 8 2 Xestes				
720	360 48 12 6 Chus				
8640	4320 1728 864 576 144 72 12 Metretres				

XI.



XI.

ATTIC MEASURES OF CAPACITY, FOR THINGS DRY.

*English Corn Measure.*

Kochliarion	4	4	Pecks.	Gall.	Pinta.	Sol. Inch.
10 Kyathos	•	•	0	0	0	0,276 $\frac{1}{2}$
15 1 $\frac{1}{2}$ Oxybaphon	•	•	0	0	0	2,763 $\frac{1}{2}$
60 4 Kotyle.	•	•	0	0	0	4,144 $\frac{3}{4}$
120 8 Xestes	•	•	0	0	0	16,579
180 12 3 1 $\frac{1}{2}$ Choinix	•	•	0	0	0	33,158
8640 864 576 144 72 48 Medimnos	•	•	4	0	0	15,705 $\frac{3}{4}$
					6	3,501

Note, 1. Besides this Medimnus, which is the Medicus, there was a Medimnus Georgicus, equal to six Roman Medii.

Note, 2. There are some other Measures (mentioned by Authors) of uncertain Value, easily reducible to those of the Tables.

XII.

## XII.

## ROMAN MEASURES OF CAPACITY, for Things Liquid.

*English Wine Measure.*

Gall. Pints. Sol. In. Dec.

. 0 — 048 — 0,1177½

Ligula	Cyathus	Acetabulum	Quartarius	Hemina	Sextarius	Congius	Urna	Amphora	Culeus
4	1½	2	4	2	6	12	24	48	96
6	3	4	6	4	8	12	24	48	96
12	6	8	12	16	24	36	48	96	192
24	12	16	24	32	48	72	96	192	384
48	24	32	48	64	96	144	192	384	768
288	1152	1536	2304	3072	4608	6912	9216	18432	36864
1152	4608	6144	9216	12288	18432	27648	36864	73728	147456
2304	9216	12288	18432	24576	36864	54912	73728	147456	294912
4608	18432	24576	36864	49152	73728	109088	147456	294912	589824

Note, 1. Quadrantal is the same with the Amphora, Cadus, Congiarius, and Dolium; and denotes no certain Measure.

Note, 2. The Romans divided the Sextarius, as the Libra, into twelve equal Parts, called Cyathi; and therefore they denominated their Calices, Sextantes, Quadrantes, Trientes, according to the Number of Cyathi which they contained.

## XIII.

## XIII.

ROMAN MEASURES of CAPACITY,  
for Things DRY.*English Corn Measure.*

Ligula						Pecks. Gall. Pints. Sol. In.			
4	Cyathus					0	—	0	— 0 $\frac{1}{8}$ — 0,01
6	1 $\frac{1}{2}$	Acetabulum				0	—	0	— 0 $\frac{1}{2}$ — 0,06
24	6	4	Hemina			0	—	0	— 0 $\frac{1}{2}$ — 0,24
48	12	8	2	Sextarius		0	—	0	— 1 — 0,48
384	96	64	16	8	Semimod.	0	—	1	— 0 — 3,84
768	192	128	32	16	2	Modius	1	—	0 — 0 — 7,68

## XIV.

JEWISH MEASURES of CAPACITY,  
for Things LIQUID.*English Wine Measure.*

Caph						Gall. Pints. Sol. Inch.		
1 $\frac{1}{3}$	Log					0	—	0 $\frac{1}{2}$ — 0,177
5 $\frac{1}{3}$	4	Cab				0	—	3 $\frac{1}{2}$ — 0,844
16	12	3	Hin			1	—	2 — 2,533
32	24	6	2	Seah		2	—	4 — 5,67
96	72	18	6	3	Bath Ephra	7	—	4 — 15,2
960	720	180	60	30	10	Coron, Chomer	75	— 5 — 7,625

XV.

JEWISH MEASURES OF CAPACITY,  
for Things DRY.

						<i>English Corn Measure.</i>			
						Pecks.	Gall.	Pints.	Sol. In. Dec.
Gachal						0	0	0	$0\frac{1}{10}$ — 0,031
20	Cab					0	0	$2\frac{1}{2}$	— 0,073
36	$1\frac{1}{3}$	Gomor				0	0	$5\frac{2}{10}$	— 1,211
120	6	$3\frac{1}{3}$	Seah			1	0	1	— 4,036
360	18	10	3	Epha		3	0	3	— 12,107
1800	90	50	15	5	Leteck	16	0	0	— 26,500
3600	180	100	30	10	2	Chomer, Coron	32	0	— 18,969

XVI.

ENGLISH TROY WEIGHT.

Grains

24	Peny-weight	
480	20	Ounce
5760	240	12 Pound

XVII.

The *Most Antient* GRECIAN WEIGHTS,  
reduced to TROY WEIGHT.

		Pounds.	Ounces.	Penwts.	Grains.
Drachma	:	00	— 00	— 06	— $2\frac{2}{3}$
100	Mna	01	— 01	— 00	— $4\frac{2}{3}$
6000	60 Talanton	65	— 00	— 12	— $5\frac{1}{3}$

XVIII.

## XVIII.

The *Less Ancient* GRECIAN and ROMAN WEIGHTS,  
reduced to ENGLISH TROY WEIGHT.

Lentes		Pounds. Oun. Penwt. Grains.	
4	Siliquæ	0—0—0—0	0—0—0—0
12	3 Obolus	0—0—0—0	0—0—0—0
24	6 2 Scriptulum	0—0—0—0	0—0—0—0
72	18 6 Drachma	0—0—0—0	0—0—0—0
96	24 8 1 1/2 Sextula	0—0—0—0	0—0—0—0
144	36 12 2 1 1/2 Sicilicus	0—0—0—0	0—0—0—0
192	48 16 2 1 1/2 Duella	0—0—0—0	0—0—0—0
576	144 48 6 4 3 Uncia	0—0—0—0	0—0—0—0
6912	1728 576 288 96 72 48 36 12 Libra	0—0—0—0	0—0—0—0

The Roman Ounce is the English Avoirdupois Ounce, which they divided into seven Denarii, as well as eight Drachms; and since they reckoned their Denarius equal to the Attic Drachm, this will make the Attic Weights  $\frac{1}{8}$  heavier than the correspondent Roman Weights.

Note, The Grecians divided their Obolus into Chalci and Lepta. Some, as Diodorus and Suidas, divided the Obolus into six Chalci, and every Chalcus into seven Lepta: others divided the Obolus into eight Chalci; and every Chalcus into eight Lepta or Minuta.

## XIX.

## The GREATER WEIGHTS, reduced to ENGLISH TROY WEIGHT.

Libra			Pounds.	Oun.	Penwt.	Grains.
			0	10	12	13½
12½	Mina Attica communis	:	0	11	7	16½
1½	12½	Mina Attica Medica	:	1	2	11—10½
62½	160	46½	Talentum Atticum comm.	56	11	00—17½

Note, *There was another Attic Talent, by some said to consist of 80, by others of 100 Minæ.*

Note, *Every Mina contains 100 Drachmæ, and every Talent 60 Minæ; but the Talents differ in weight, according to the different standard of the Drachmæ and Minæ, of which they are composed. The value of some different Minæ and Talents in Attick Drachmæ, Minæ, and English Troy Weight, is exhibited in the following table:*

## XX.

## M I N A

		Pounds.	Oun.	Penw.	Grains.
Egyptiaca	- - -	133½	1	5	6—22½
Antiochica	- - -	133½	1	5	6—22½
Cleopatæ Ptolemaica	} eſt Drachm. Atticar.	144	1	6	14—16½
Alexandrina Dioſcoridis		160	1	8	16—7½

## T A L E N T U M

Egyptiacum	- - -	80	86	8	16—8
Antiochicum	- - -	80	86	8	16—8
Ptolemaicum Cleop.	- - -	86½	93	11	11—0
Alexandriæ	- - -	96	104	0	19—14
Infulanum	- - -	120	130	1	4—12
Antiochiæ	- - -	360	390	3	13—11

## XXI.

## JEWISH WEIGHTS, reduced to ENGLISH TROY WEIGHT.

Shekel		Pounds.	Oun.	Penw.	Grains.
		0	0	9	2½
60	Maneh	2	3	6	10½
3000	50	Talent	113	10	1—10½

Note, *In reckoning Money, 50 Shekels made a Maneh; but in weight, 160 Shekels.*

## XXII.

XXII.

## The Value and Proportion of the GRECIAN COINS.

Lepton	-	-	-	-	s.	d.	q.
7	Chalcos	-	-	-	-	-	$0\frac{1}{8}$
14	2 Dichalcos	-	-	-	-	-	$0\frac{1}{4}$
28	4 2 Hemiobolion	-	-	-	-	-	$0\frac{1}{2}$
56	8 4 2 Obolos	-	-	-	-	-	$1\frac{1}{2}$
112	16 8 4 2 Diobolon	-	-	-	-	-	$2\frac{1}{2}$
224	32 16 8 4 2 Tetrobolon	-	-	-	-	-	$5\frac{1}{2}$
336	48 24 12 6 3 1½ Drachme	-	-	-	-	-	7 3
662	96 48 24 12 6 3 2 Didrachmon [Stater	1	3	2	-	-	2
1324	112 96 48 24 12 6 4 2 Tetradrachmon	2	7	0	-	-	0
166c	384 120 60 30 15 7½ 5 2½ 1½ Pentadrachm.	3	2	3	-	-	3

**Note, 1.** *Of these the Drachma, Didrachm, &c. were of Silver, the rest, for the most part, of Brass; the other parts, as Tridrachm, Triobolus, &c. were sometimes coined.*

Note, 2. *I have supposed, with the generality of authors, that the Drachma and Denarius were equal, though there is reason to believe the Drachma was somewhat the weightier.*

## XXIII.

## XXIII.

## The GRECIAN GOLD COIN was

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>The Stater Aureus, weighing two Attic Drachms, or half of the Stater Argenteus, and exchanging usually for 25 Attic Drachms of Silver, in our Money</i>	0	16	1 $\frac{1}{2}$
<i>According to our Proportion of Gold to Silver</i>	1	0	9
<i>There were likewise the Stater Cyzicenus, exchanging for 28 Attic Drachms, or</i>	0	18	1
<i>Stater Philippicus, and Stater Alexandrinus, of the same Value</i>			
<i>Stater Daricus, according to Josephus, worth 50 Attic Drachms, or</i>	1	12	3 $\frac{1}{2}$
<i>Stater Cræsus, of the same Value</i>			

## XXIV.

## The GRECIAN Manner of reckoning Sums of Money was by

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<b>DRACHMÆ.</b> { 1 . . . . .	0	0	7 $\frac{1}{2}$
10 . . . . .	0	6	5 $\frac{1}{2}$
100 equal to a Mina . . . . .	3	4	7
<b>MINÆ.</b> { 1 . . . . .	3	4	7
10 . . . . .	32	5	0
60 equal to a Talentum . . . . .	193	15	10
<b>TALENTA.</b> { 1 . . . . .	193	15	0
10 . . . . .	1937	10	0
100 . . . . .	19375	0	0



## XXV.

*I have given the Value of the different Talents and Minæ, considered as Weights; but, when they denote Sums of Money, they vary after the following manner:*

M I N A Syra					( 25
Ptolemaica	.	.	.	est Drachm. Atticar.	33½
Antiochica	.	.	.		100
Eubœa	.	.	.		100
Babylonica	.	.	.		116
Attica major	.	.	.		133½
Tyria	.	.	.		133½
Ægina	.	.	.		166½
Rhodia	.	.	.		166½
T A L E N T U M Syrum					( 15
Ptolemaicum	.	.	.	Minarum Atticarum	20
Antiochicum	.	.	.		60
Eubœum	.	.	.		60
Babylonicum	.	.	.		70
Atticum majus	.	.	.		80
Tyrium	.	.	.		80
Æginæum	.	.	.		100
Rhodium	.	.	.		100
Ægyptium	.	.	.		80

## XXVI.

The Value and Proportion of the ROMAN COINS.

Teruncius					d.	q.
					0	0 <sup>77½</sup> / <sub>1000</sub>
2	Sembella				0	1 <sup>11</sup> / <sub>16</sub>
4	2	Libella, As			0	3 <sup>1</sup> / <sub>16</sub>
10	5	2½	Sestertius		1	3½
20	10	5	2	Quinarius, Victoriatus.	3	3½
40	20	10	4	2	Denarius	7 3

Note, Of these the Denarius, Victoriatus, Sestertius, and sometimes the As, were of Silver, the rest of Brass.

There were sometimes also coined of Brass, the Triens, Sextans, Uncia, Sextula, and Dupondius.

## XXVII.

## XXVII.

The ROMAN GOLD COIN was the AUREUS, which weighed generally double the DENARIUS.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>The Aureus, according to the first Proportion of</i>			
<i>Coinage, mentioned by Pliny, Lib. xxxiii. Cap. 3.</i>	1	4	3½
<i>was worth</i>			
<i>According to the Proportion that obtains now amongst</i>	1	0	9
<i>us, worth</i>			
<i>According to the Decuple Proportion, mentioned by</i>	0	12	11
<i>Livy and Julius Pollux, worth</i>			
<i>According to the Proportion mentioned by Tacitus, and</i>	0	16	1½
<i>which afterwards obtained, whereby the Aureus</i>			
<i>exchanged for 25 Denarii, its Value</i>			

## XXVIII.

Some Alterations of the Value of the ROMAN COIN, mentioned by Pliny.

<i>In the Reign of Servius</i>		
<i>A. Urb. 490</i>	} <i>the As weighed of Brās</i>	1 Pound
<i>A. Urb. 537</i>		2 Ounces
<i>A. Urb. 586</i>		1 Ounce
		½ Ounce

<i>A. Urb. 485</i>	} <i>Denarius exchang'd for</i>	10 Asses
<i>A. Urb. 537</i>		16 Asses
<i>A. Urb. 547</i>	<i>Scruple of Gold worth</i>	20 Sestertii
<i>Coin'd afterwards of the Pound of Gold</i>		20 Denarii
<i>In Nero's Time of the Pound of Gold</i>		45 Denarii
		} <i>Aurei</i>

## XXIX.

The ROMAN Manner of reckoning Sums of Money, reduced to the ENGLISH STANDARD.

SESTERTII NUMMI.					l.	s.	d.	q.
Sestertius	-	-	-	-	0	0	1	$\frac{3}{4}$
Decem	-	-	-	-	0	1	7	$\frac{1}{4}$
Centum	-	-	-	-	0	16	1	$\frac{3}{4}$
Mille equal to a Sestertium	-	-	-	-	8	1	5	2
SESTERTIA.								
Sestertium	-	-	-	-	8	1	5	2
Decem	-	-	-	-	80	14	7	
Centum. <i>This Sum the Romans expressed thus, Debet mihi centum, debet mihi centum Sestertia; vel debet centum millia Sestertium</i>	-	-	-	-	807	5	10	
Mille	-	-	-	-	8072	18	4	
DECIES SESTERTIUM, &c.								
<i>The Adverb Centies being understood.</i>								
Decies Sestertium, <i>vel</i> Decies centena millia nummum	-	-	-	-	8072	18	4	
Centies, <i>vel</i> Centies H. S.	-	-	-	-	80729	3	4	
Millies H. S.	-	-	-	-	807291	13	4	
Millies Centies H. S.	-	-	-	-	888020	16	8	

## XXX.

The ROMAN Manner of reckoning INTEREST of Money.

Asses usuræ <i>vel</i> Centesimæ usuræ	1	} per Cent. a Month.	12	} per Cent. a Year.
Semisses usuræ	$\frac{1}{2}$		6	
Trientes usuræ	$\frac{1}{3}$		4	
Quadrantes usuræ	$\frac{1}{4}$		3	
Sextantes usuræ	$\frac{1}{6}$		2	
Unciæ usuræ	$\frac{1}{12}$		1	
Quincunces usuræ	$\frac{1}{24}$		5	
Septunces usuræ	$\frac{1}{48}$		7	
Besses usuræ	$\frac{1}{96}$		8	
Dodrantes usuræ	$\frac{1}{192}$		9	
Dextantes usuræ	$\frac{1}{384}$		10	
Deunces usuræ	$\frac{1}{768}$		11	

## XXXI.

## XXXI.

## JEWISH MONEY, reduced to the ENGLISH STANDARD.

Gerah					l.	s.	d.	q.
					0	0	1	$\frac{1}{160}$
10	Bekah				0	1	$1\frac{1}{16}$	
20	2	Shekel			0	2	$3\frac{1}{8}$	
1200	120	50	Maneh, Mina Hebraica		5	14	$5\frac{1}{4}$	
60000	6000	3000	60	Talent	342	3	9	
Solidus Aureus or Sextula, worth					0	12	$0\frac{1}{2}$	
Siclus Aureus, worth					1	16	6	
A Talent of Gold, worth					5475	0	0	

Note, In all the Tables of Money, I reckon Silver at five Shillings, and Gold at four Pounds, the Ounce.

Now to say something of the different computations of time; *Berosus* wrote his chronology by the computation of *Sari*, *Neri*, and *Sofi*; which, being antient measures of time, and well known when the original records were written, could not then have wanted explanation. But *Berosus*, or some later writer, has, either out of ignorance or design, magnified these measures beyond all imagination; telling us, that the *Sarus* contained the interval of three thousand six hundred years; the *Nerus*, of six hundred; and the *Sofus*, of sixty. But other authors have taken those years for days only<sup>c</sup>; and indeed with a great deal of reason: for, not to insist on the incredible length of the reigns of the *Chaldean* princes in the first hypothesis, which

<sup>c</sup> Syncellus, p. 17.

no writer of common sense could offer to impose on the world, it plainly appears, that they were no more than days, from the reign of the sixth king of *Chaldea*, which is expressed in the first table of those kings exhibited *vol. i. p. 192.* to be ninety-nine years; but in the others by the round number of ten *Sari*, or 100 years. The word *Sarus*, throwing away the termination, is no other than the *Chaldee* or *Syriac Sar, ban*. The *Sarus*, therefore, contained three thousand six hundred days, or just ten old *Chaldean* years, of three hundred and sixty days each; and that, before the deluge, not only the civil, but also the tropical, solar, and lunar year consisted of twelve months, of thirty days apiece, or three hundred and sixty days in the whole, has been fully proved by a modern writer <sup>a</sup>.

THE *Egyptians*, who addicted themselves to the study of astronomy in the earliest ages, and were well acquainted with the motions, periods, and stations, of the planets, were the first that adjusted the length of the year to the annual revolution of the sun, by adding to their twelve months of thirty days apiece five additional days and six hours, while the *Greeks* and *Romans* used the more rude and inconvenient form of lunar years, intercalating a month every third year. However, the five additional days, as *Syncellus* <sup>a</sup> informs us, were not introduced till a thousand years after the deluge, and never were looked upon as proper parts either of the year, or of any of its months, but as days belonging to the nativity of five several *Egyptian* deities; who, as it is observed in a famous tradition related by *Plutarch* <sup>b</sup>, were to be born neither in any year, nor in any month.

THE *Jewish* year, as is plain from the calculations which *Moses* gives us of the days of the flood, and elsewhere, consisted of 365 days, and consequently of

<sup>a</sup> Allin's discourse on the antient year, in Mr. Whiston's theory, book xi. p. 144. <sup>b</sup> Syncell. p. 123. <sup>c</sup> Plut. de Isid. & Osirid.

for months, the last of which had 35 days. As they had been brought up in *Egypt*, it is very likely, that they learned that way of reckoning there; and besides, it might have been the most known and easy method to the *Jews*, who had been accustomed to it during their long abode in *Egypt*. *Scaliger*<sup>a</sup>, and others after him, have indeed supposed, that they had an intercalary month, once every 120 years; but it is plain, that the *Scripture* hints nothing like such an intercalation, or year of 13 months; though it is not easy to guess how they disposed of the six additional hours of the *Egyptians*, without some such supposition. However, *Moses*, by express command of God, did afterwards compute the years by moons.

THE antient year of *Greece*, *Lydia*, and the *Grecian* colonies in *Asia*, as well as the first *Roman* year, before the correction of *Numa Pompilius*, consisted likewise of 360 days, as the learned writer we have quoted above, fully proves<sup>b</sup>.

BESIDES the computation of months and years, the *Greeks* reckoned their time by *Olympiads*, each *Olympiad* containing the space of four years. This method of computation had its rise from the *Olympic* games, which were celebrated every fourth year, and became so considerable, that the *Greeks* made them their epoch. They commenced, according to some, the year of the world 3208. 796 years before *Christ*, and 22 before the founding of *Rome*; according to others, in the year of the world 3251. 753 years before *Christ*.

THE *Romans* computed by *lustrums*, or purifying sacrifices, which were instituted by *Servius Tullius*, about the year 180. of *Rome*, and were to be renewed every five years, immediately after the *census*; whence the *lustrum* contained the space of five years. But they must have been for some time disused, as appears from the *Fasti Capitolini*, where the 50th *lustrum* is said to have been made in the 574th year of *Rome*.

<sup>a</sup> *Scaliger*, de emend. temp. l. ii.  
supra.

<sup>b</sup> *Mr. Allin*, ubi

As to the chronology of the antients, there is no depending upon it. That of the eastern nations has been strangely depraved by contentions arising among them about their antiquity, each claiming the preference in that point. Thus *Herodotus* tells us <sup>1</sup>, that the priests of *Egypt* reckoned from the reign of *Menes* to *Setbon*, who put *Sennacherib* to flight, 341 generations, as many priests of *Vulcan*, and an equal number of kings of *Egypt*. He adds, that three generations make an hundred years; so that, according to this computation, the whole time from the reign of *Menes* to that of *Setbon*, was eleven thousand three hundred and forty years. The *Chaldeans* also piqued themselves on their antiquity, and pretended to have observed the stars 473,000 years; and *Callisthenes*, the disciple of *Aristotle*, sent astronomical observations from *Babylon* to *Greece*, said to be of 1903 years standing. The chronology of the antient *Greek* authors is no less uncertain. Those who wrote of antiquities, as *Pherocydes*, *Epimides*, *Hellanicus*, *Hippius* the *Elean*, *Ephorus*, &c. digested their works by genealogies, or the ages and successions of the priestesses of *Juno Argiva*, of the *ephor*i, of the kings of *Sparta*, and the *archons* of *Athens*, &c. nor did they begin to set down the generations, reigns, and successions in numbers of years, till some time after the death of *Alexander*; which makes their chronology very uncertain. And such it was reputed by the *Greeks* themselves, as is manifest from several passages in *Plutarch* <sup>k</sup>. The chronology of the *Latins* is still more uncertain. *Plutarch* and *Servius* represent great uncertainties in the original of *Rome*. The old records of the *Latins* were burnt by the *Gauls*, about 64 years before the death of *Alexander*; and *Quintus Fabius Pictor*, the most antient *Latin* historian, lived 200 years after that king, and copied the greatest part of his history from *Diocles Pe-*

<sup>1</sup> Herod. l. ii. c. 142.  
Solon.

<sup>k</sup> Plut. in vit. Lycurg. &

*parthenius* a Greek. Not one of the *European* nations had any chronology at all before the time of the *Persian* empire; and whatever chronology they now have of antient times, has been formed since by reasoning and conjecture: so that, on a strict view and due examination of the antiquities of nations, and the records which have been left us, those of the *Jews*, exclusive of their divine authority, will evidently appear to be the most certain and authentic, and consequently the surest foundation to build our chronology upon.

HOWEVER, it must be confessed, that there is no certain uniformity in the *Jewish* computation; and that the several copies of their records, to wit, the *Hebrew*, *Samaritan*, *Pentateuch*, and *Septuagint*, differ very much from one another: which disagreement hath arisen from two things; 1. Corruption, or errors of frequent transcribing; and, 2. The want of computing from some fixed æra, and digesting the history as it was written, into a chronological method: for besides the great disagreement among the various copies, with regard particularly to the ages of the patriarchs, there is a seeming difference, at least, betwixt the whole numbers of several intervals. Thus, for instance, the interval from the *exodus* to the founding of *Solomon's* temple, is expressly mentioned<sup>1</sup> to be 480 years; whereas the sum of all the patriarchs given in the book of *Judges*, &c. amount to about 592 years. Which particulars not being adjusted by the years of some certain æra, we are at a loss for the true distance of time, not knowing by what standard the measure of the intervals is to be taken.

THIS variety of computations hath left room for chronologers to enlarge, or contract, the space of time betwixt the flood and the birth of *Christ*, by adhering to one copy rather than another; or by rejecting, or retaining, the whole numbers, or the particulars, just as it suited their humour of making the Sacred History

<sup>1</sup> 1 Kings vi. 1.



agree with the profane ; or otherwise of reducing profane to the Sacred. And as the disagreement among the heathen writers is great also, and every author has followed the historian he liked best, hence a wide difference hath arisen amongst modern chronologers, appears by the various computations several of them have made of the years of the world to the birth of Christ; which we here give, as collected by *Strauchius*, *Chevreau* <sup>n</sup>, and others.

*A T A B L E of the Years of the World to the Birth of CHRIST, according to the Computation of several Chronologers.*

	Years. Mo.
<i>Alphonfus</i> king of <i>Castile</i> (in <i>Muller's</i> tables)	6984
The same (in <i>Strauchius</i> )	6484
<i>Onuphrius Panvinius</i>	6310
<i>Suidas</i>	6000
<i>Lactantius, Philostrius</i>	5801
<i>Nicephorus</i>	5700
<i>Clemens Alexandrinus</i>	5624
The author of the <i>Fasti Siculi</i>	5608
<i>Isaac Vossius</i> , and the <i>Greeks</i>	5598
The same (in <i>Chevreau</i> )	5590
<i>Theophilus Antiocenus</i>	5515
The <i>Constantinopolitans</i> , and <i>Grabe's</i> Septuagint	5508
<i>Cedrenus</i> (in <i>Chevreau</i> )	5506
<i>Julius Africanus, Theophanes, Eutychius, &amp;c.</i>	5500
The <i>Ethiopians</i>	5499
<i>Cedrenus</i> (in <i>Strauchius</i> )	5493
<i>Panodorus</i>	5493
<i>Maximus Monachus</i>	5491
<i>Sulpitius Severus</i>	5469
<i>Victor Gisellius</i> , in his remarks on <i>Sulpitius</i>	5419
<i>St. Austin</i> (in <i>Genebrard</i> )	5351
<i>Isidorus Pelusiota</i>	5336
<i>Abunazar</i>	5328
<i>Rabanus Maurus</i>	5296

<sup>m</sup> *Breviarium chronologicum*, lib. iv. cap. 1.  
monde, lib. i. cap. 1.

<sup>n</sup> *Hist. d*

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	Years.	Mon.
<i>Isidor. Hispalensis</i> (in <i>Strauchius</i> )	5210	
<i>Paulus de Fossebrona</i>	5201	
<i>Eusebius</i>	5200	9
<i>Beda</i> (in <i>Strauchius</i> )	5199	
<i>Philippus Bergamensis, Orosius, &amp;c.</i>	5198	
<i>Philo the Jew, Sigebert</i>	5096	
<i>Epiphanius</i>	5049	
<i>Metrodorus</i>	5000	
<i>Ado</i> archbishop of <i>Vienna</i>	4832	
<i>Josephus</i> corrected	4698	
<i>Odiato, or Ebwico</i>	4320	
<i>Marianus Scotus</i>	4192	9
<i>Laurentius Codomannus</i>	4141	9
The same ( <i>L. Godomeau</i> in <i>Chevreau</i> )	4140	
<i>Ribera</i>	4095	
<i>Genebrard</i>	4090	
<i>Arnold de Pontac</i>	4088	
<i>Michael Mæstlinus</i>	4079	3
<i>J. Baptist Ricciolus</i>	4062	3
<i>R. Moses Maimonides</i>	4058	
<i>Jacobus Saliarius</i> (in <i>Strauchius</i> )	4053	9
The same (in <i>Chevreau</i> )	4052	
<i>Henr. Spondanus</i>	4051	9
<i>Torniellus</i>	4051	
<i>Gul. Langius</i> (in <i>Strauchius</i> )	4041	9
The same (in <i>Chevreau</i> )	4040	
<i>Erasmus Rheinhold</i>	4021	3
<i>Jacobus Cappellus</i>	4005	9
<i>John Wickman</i>	4004	9
<i>Thomas Lydiat, and Laurence Eichstadt</i>	4004	
<i>Edward Simpson, and Archbishop Usher</i>	4003	9
<i>M. Ant. Cappellus, and Abp. Usher</i> (in <i>Chevreau</i> )	4000	
<i>Dionysius, Petavius, Decker, Kepler, &amp;c.</i> (in } <i>Chevreau</i> ) }	3984	
<i>Petavius</i> (in <i>Strauchius</i> )	3983	3
<i>Krentzheim</i>	3971	9
<i>Abraham Bucheltzer</i> (in <i>Strauchius</i> )	3970	9
The same, <i>J. Cluverius</i> (in <i>Chevreau</i> ), <i>Pan-</i> } <i>taleon, Boxhornius, Jansenius, M. Dreffer</i> } }	3970	
<i>Christ. Matthias, and J. Cluverius</i> (in <i>Strauchius</i> )	3968	9
<i>Henry Bunting</i> (in <i>Strauchius</i> )	3967	9
The same (in <i>Chevreau</i> ), and <i>Andrew Soelmatter</i>	3967	
<i>Christ. Longomontanus</i>	3966	3

**Peter**

	Years.
<i>Peter Opeemer</i>	3966
<i>Christ. Longomontanus</i> , in his <i>Hypothesis in Astronomiam Danicam</i> , <i>Tostatus</i> , <i>Philip. Melancthon</i> , <i>Fantcius</i> , and others (in <i>Strauchius</i> )	3964
<i>Melancthon</i> , <i>Funccius</i> ; &c. (in <i>Chevreau</i> )	3963
<i>Jacobus Haynlinus</i>	3963
<i>Sixtus Senensis</i>	3962
<i>Joh. Lucidus</i> , <i>Sculter</i> , <i>John Lightfoote</i> , and several others	3960
<i>Alph. Salmeron</i> (in <i>Chevreau</i> ), <i>John Picus</i> count of <i>Mirandola</i> , and others	3959
<i>Lambérg</i> , and <i>Salmeron</i> (in <i>Strauchius</i> )	3958
<i>J. G. Herwart ab Hobenburg</i>	3955
<i>Beda</i> , <i>Hermannus Contractus</i> , <i>George Herwart</i> (in <i>Chevreau</i> )	3952
<i>Cornelius à Lapidé</i>	3951
<i>Scaliger</i> , <i>Calvisius</i> , <i>Ubbo Emmius</i> , <i>Behmius</i> , and <i>Helvicus</i> (in <i>Strauchius</i> )	3949
<i>Origen</i> , <i>Argoli</i> , <i>John Seybor</i>	3949
<i>Christianus Schotanus</i>	3948
<i>Johannes Micrælius</i>	3948
<i>Scaliger</i> , <i>Calvisius</i> , <i>Helvicus</i> (in <i>Chevreau</i> ), <i>Alsted</i> , &c.	3947
<i>Hermannus Contractus</i> (in <i>Strauchius</i> )	3945
<i>John Carrion</i>	3944
<i>St. Jerom</i> in his <i>Hebraic</i> questions	3941
<i>Gerard Mercator</i>	3928
<i>Matthæus Beroaldus</i>	3927
<i>B. Arias Montanus</i>	3849
<i>Andreas Helvigius</i>	3836
Some <i>Talmudists</i>	3784
<i>R. David Ganz</i> (in <i>Chevreau</i> )	3761
The <i>Jewish</i> vulgar computation	3760
<i>R. David Ganz</i> (in <i>Strauchius</i> )	3760
<i>Hieron. à Sancta Fide</i> , <i>Paulus de S. Maria</i> , <i>Galatinus</i> , <i>Georgius Venetus</i>	3760
<i>R. Hahson</i> , in his treatise of the cycles of passover	3740
<i>R. Jafén Nofen</i>	3734
<i>R. Abraham Zaccuth</i>	3671
The lesser chronicon of the <i>Jews</i>	3670
<i>R. Lippoman</i>	3616

It would be endless, as well as unnecessary, here to examine into the particular causes of this great difference among authors; every one still pretending to ground his system on the authority of the Scripture: It will be sufficient, after we have stated the times from the creation to the birth of CHRIST, according to the computation observed in the three several copies of the Scripture before-mentioned, to subjoin one or two schemes of the same intervals, according to the different supputations of the best modern chronologers; which, besides illustrating our subject, will be of use to the reader in perusing the historians, who make use of one or other of those computations.

## TABLE

TABLE I. formed out of the whole Numbers of the Intervals.

	Hebrew.				Samaritan, according to EUSEBIUS, and the present Copies.				Septuagint, Common Copies.			
	1 Year of the World.	2 Year of the Flood.	3 Year before Christ.	4 Years Inter.	1 Year of the Flood.	2 Year of the Flood.	3 Year before Christ.	4 Years Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Christ.	4 Years Inter.
1. The Creation . . . . .	0		3944	1656	0	1307	4305	1307	0	2242	5270	2242
2. The Deluge . . . . .	1656		2288		1307		2998		2242		3028	
3. The Vocation of <i>Abraham</i> . . . . .	2023	367	1921	367	2384	1077	1921	1017	3389	1147	1881	1147
4. The Exodus . . . . .	2453	797	1491	430	2814	1507	1491	430	3819	1577	1451	430
5. The Founding of the Temple — Captivity . . . . .	2933	1277	1011	480	3294	1987	1011	480	4259	2017	1011	440
6. The Burning of the Temple — the first of <i>Cyrus</i> . . . . .	3357	1701	587	424½	3718	2411	587½	424½	4683	2441	587½	424½
— the second of <i>Darius Hyf.</i> . . . .	3409	1753	535		[3770	2463	535		[4735	2493	535	
7. The Birth of <i>Christ</i> . . . . .	3427	1771	517	[70	[3788	2481	517	[70	[4753	2511	517	70
	3944	2288	0	587	4305	1998	0	587½	5270	3028	0	587½

TABLE

TABLE II. formed out of the Particulars.

	Hebrew.				Samaritan.				Septuagint, according to Dr. GRAVE'S edition, and the Constan- tinopolitans.			
	1 Year of the World.	2 Year of the Flood.	3 Year before of the Christ.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before of the Christ.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before of the Christ.	4 Years of the Inter.
1. The Creation . . .	0		4111		0		4424		0		5508	
2. The Deluge . . .	1656		2455	1656	1307		3117	1307	2262		3246	2262
3. The Vocation of <i>Abraham</i> . . .	2083	427	2040	427	2384	1077	2040	1077	3469	1207	2039	1207
4. The Exodus . . .	2513	857	1610	430	2814	1507	1610	430	3894	1629	1614	425
5. The Founding of the Temple . . .	3093	1437	1018	592	3406	2099	1018	592	4495	2230	1013	601
— Captivity . . .			607				607					
6. The Burning of the Temple . . .	3523	1867	588	430	3836	2409	588	430	4919	2654	589	424
— the first of <i>Cyrus</i> . . .	[3575]	1919							[4995]			
— the second of <i>Darius Hyf.</i> . . .	[3583]	1937										
7. The Birth of <i>Christ</i> . . .	4111	2455	0	588	4424	3117	0	588	5508	3246	0	589

TABLE

TABLE III. according to the Supputation of certain Authors.

	Hebrew.				JOSEPHUS.				Septuagint, PEZRON.			
	1 Year of the World.	2 Year of the Flood.	3 Year before Chrifi.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Chrifi.	4 Years of the Inter.	1 Year of the World.	2 Year of the Flood.	3 Year before Chrifi.	4 Years of the Inter.
1. The Creation	.	.	0	4004	.	.	0	4658	.	.	1	5872
2. The Delug:	.	1656	2348	1656	1556			3102	2256			3617
3. The Vocation of Abraham	2083	427	1921	427	2523	967	2135	967	2513	1257	2360	1257
4. The Exodus	2513	857	1491	430	2953	1397	1705	430	3943	1687	1930	430
—Moses's Death	[2553				[2993							
5. The Founding of the Temple	2992	1336	1012	479	3545	1989	1113	592	4816	2560	1057	873
—Captivity	3397	1741	607						[5268	3012	605	452
6. The Burning of the Temple	3416	1760	588	424	4015	2459	643	470	5287	3031	586	[19
—the first of Cyrus	3468				4085			170	[5337	3081	536	69
—the second of Darius Hyf.	3486								[5351	3095	520	
7. The Birth of Chrifi	4004	2348	0	588	4658	3102	0	643	5873	3617	1	

THE reader may perceive, at one view of the preceding tables, what room the several copies of the Scriptures we now have, give for varying the chronology of the whole, and how many different systems may be grounded on them. By the calculation made use of in the first table, which consists of the intervals, inserted in the fourth or right-hand column of each division, from the creation to the birth of *Christ*, according to the whole numbers mentioned in the text of the respective copies, the *Samaritan* account exceeds the *Hebrew* by three hundred and one years, while the *Septuagint* exceeds the *Samaritan* by one thousand and twenty-five years. Which difference still becomes greater in the second table, made out of the particular numbers, which compose the intervals, by an addition of one hundred and nineteen years to the *Samaritan*, and two hundred and thirty-eight to the *Septuagint* computation; which therefore exceeds the *Hebrew* computation in the first table, by no less than one thousand five hundred and sixty-four years.

THE third table exhibits three other forms, the first of which, being that of the great primate *Usher*, is grounded on the *Hebrew* whole numbers, and differs from that in the first table but sixty years, which are added to the interval from the deluge to the call of *Abraham*. The second is composed from the chronology of *Josephus*, as cleared up by Dr. *Wills*\*, and Mr. *Whiston*†; who, reckoning according to the particulars, observes somewhat of a mean between the *Samaritan* and the *Septuagint*; and the third is that of P. *Pexron*, being an enlargement of the *Septuagint* and *Greek* computation, in order to accommodate the sacred to the profane history.

OF these different computations, we have chosen, in this edition, that which is founded, according to the

\* Pref. to L'Estrange's edition of *Josephus*.      † Chronol. of the Old and New Test. and his Essay for restoring the true text, &c.



learned *Usher's* system, on the *Hebrew* whole numbers, as better known, more universally received, and at the same time liable to no greater difficulties than the *Samaritan* or *Septuagint* calculations; for to some they are all alike liable. Such of our readers as prefer either of the two latter, may, with very little trouble, reduce the *Hebrew* to that they like best.

THE reader may observe, that the whole difference betwixt the *Hebrew* and the *Samaritan* computation (for we have no more than the Pentateuch in that character) lies in the interval between the creation and the calling of *Abraham*, and arises from the different ages assigned the patriarchs at the birth of their sons mentioned in *Genesis*. The *Septuagint* copy carries this difference down to the founding of the temple, which, according to that text<sup>1</sup>, happened in the four hundred and fortieth year of the *exodus*, forty years short of the *Hebrew*<sup>2</sup>. The length of the interval from the founding to the burning of the temple, is limited within the four hundred and thirty years<sup>3</sup> of God's patience towards the *Jews*; and is collected out of the years of the reigns of the kings of *Israel* and *Judah*, as they have been collated and adjusted by judicious chronologers<sup>4</sup>: so that there is no room for allowing more than forty years to the reign of *Solomon*, as assigned him in all the copies extant, the Scripture affording means for reconciling the seeming inconsistencies with regard to the ages of him and his son *Rehoboam*, at their respective accessions to the throne. But here we should be at a great loss (the *Babylonish* captivity interrupting the course of the *Jewish* history), if it was not for the opportunity we have of connecting this period with the *Nabonassar*ian or *Babylonian* æra, by means of the famous astronomical canon of *Ptolemy*; whereby we are

<sup>1</sup> Vide Septuag. 1 Kings vi. 1.   <sup>2</sup> 1 Kings vi. 1.   <sup>3</sup> Ezek. iv. 4, 5, 6.   <sup>4</sup> See *Usher's Chronologia Sacra*, pars poster. and *Whiston's Short view of the chronology of the Old Test.* p. 83.

enabled with certainty to carry the account of time down to the birth of *Christ*, which, according to our supputation, falls in the year of the world 4004. and of the flood 2348. according to the supputation exhibited in the third table.

WE have taken the liberty to depart, in one point, from the general method observed hitherto by chronologers; for, instead of carrying down our computation from the creation, through the several ages, to the birth of *Christ*, we discontinue it at the flood, and begin a new reckoning from thence; and this we have been induced to do for several reasons.

1. BECAUSE the period between the creation and the flood contains little memorable, besides the age and death of each patriarch. 2. Because it is a particular period, cut off, as it were, from the rest of time, and hath little or no connection with the ages succeeding the deluge. 3. Because at the deluge the old world was destroyed, and from thence a new origination of mankind began, whose affairs have little or no dependence on those of the antediluvians. 4. Because it will help to give the reader a more distinct notion of the distance of time, as derived from a period with which we are more immediately concerned, and beyond which no genuine history of any nation reaches. 5. Because it will bring the several scriptural computations nearer to an agreement among themselves, the great disproportion among them arising chiefly from the difference this period creates. Thus in the whole space of time, from the creation to the birth of *Christ*, the *Septuagint*, according to the first table, differs from the *Hebrew* one thousand three hundred and twenty-six years, and but seven hundred and forty, reckoning from the flood. The difference also between the *Septuagint* and the *Samaritan*, reckoning from the creation, is no less than nine hundred and sixty-five years; and no more than thirty, if you compute from the flood. The *Septuagint* chronology exceeds that of *Josephus* six hundred and twelve years, taking in the times preceding the deluge; but,

in the space betwixt the deluge and *Christ*, it is  
ceeded by that of *Josephus* by seventy-four years,  
will appear more clearly by the following table.

According to the first  
TABLE.

<i>Years from the Creation to Christ.</i>	<i>Years from the Flood to Christ.</i>
<i>Sam.</i> 4305	2998
<i>Heb.</i> 3944	2288
361	710
<i>Sept.</i> 5270	3028
<i>Heb.</i> 3944	2288
1326	740
<i>Sept.</i> 5270	3028
<i>Sam.</i> 4305	2998
965	30
<i>Jof.</i> 4658	3102
<i>Heb.</i> 3944	2288
714	814
<i>Jof.</i> 4658	3102
<i>Sam.</i> 4305	2998
353	104
<i>Sept.</i> 5270	<i>Jof.</i> 3102
<i>Jof.</i> 4658	<i>Sept.</i> 3028
612	74

According to the  
cond TABLE.

<i>Years from the Creation to Christ.</i>	<i>Years from the Flood to Christ.</i>
4424	3117
4111	2455
311	662
5508	3246
4111	2455
1397	791
5508	3246
4424	3117
1084	129
4658	3102
4111	2455
547	647
<i>Jof.</i> 4658	<i>Sam.</i> 3117
<i>Sam.</i> 4424	<i>Jof.</i> 3102
294	15
<i>Sept.</i> 5508	3246
<i>Jof.</i> 4658	3102
850	144

INDEED, if we compare the *Hebrew* and the *Sama-  
tan*, the case is otherwise; for the difference betw  
those two computations is greater in the interval  
the flood to *Christ*, than from the creation, the *Sam*

*ritan* falling short of the *Hebrew* in the interval between the creation and the flood, at the same time that it exceeds it in that betwixt the flood and the vocation of *Abraham*.

UPON these considerations, we have thought fit, throughout the course of our history, to make use of the year of the flood, instead of that of the world, in our marginal synchronisms, and hope the reader will consider it rather as an improvement, than an innovation in chronology. As for the *Julian* period, we have intirely omitted it, as a contrivance, which we conceive to be of no manner of use in the historical chronology, how useful soever it may be thought in the technical.

To the year of the flood we have always added that before *Christ*, which, considering the variety of systems that are abroad (every author almost having one of his own), is the more necessary, as it always carries the chronology of the author along with it; for the two sums, being added together, shew the year before the *Christian* æra, according to that computation, whether *Hebrew*, *Samaritan*, or *Septuagint*, which the author follows. For instance, according to the account founded in the *Hebrew* whole numbers in the third table, which we follow, *Solomon* began to build the temple in the year of the flood 1336. and before *Christ* 1012. These two sums added make 2348; which is the year before the *Christian* æra by that reckoning; and 2348 being added to 1656, the number of years betwixt the creation and the flood, the sum 4004 gives the year of the world in which the birth of *Christ* happened, according to the vulgar æra. Indeed, were our chronology upon as fixed a footing as it is among the *Greeks*, the *Russians*, and some other nations, who begin their computation from the creation, and never change their opinions; to discover the distance of any transaction backwards from the present time, there would be no need of knowing more than the year of the world in which it fell out. For instance, the temple was begun, according to the *Russians*, who follow the *Greek* and

*Septuagint* computation in the second table, in the year of the world 4495. Now the present year of our Lord 1748, being the 7256. according to their account, it is only deducting 4495. from 7256, and you have 2761, which is the number of years since the founding of *Solomon's* temple to this time, according to their reckoning: whereas, before we could be able to discover it by that single character, we should be obliged, perhaps, to search a good while to find out the system which the author goes upon; and when we had met with it, should be at the trouble of using subtraction as well as addition. So that the joining the year before Christ to that of the world, or of the flood, is one of the greatest improvements in chronology; and as necessary for ascertaining the true time of every event, as the longitude and latitude are in geography to determine the exact situation of a place. In a word, these two sorts of reckonings ought to be made inseparable; and whoever gives only one of them without the other, can afford his reader no satisfactory idea of things; and indeed must write in confusion himself.

Thus far of our chronology in general, and of the several periods of it from the creation and the flood to the birth of Christ. We shall hereafter give the analysis of each period, as we proceed, to shew the authority upon which our system is grounded.

In the history itself we have endeavoured to execute our proposals in the best manner we could; and hope we have made no slips therein but such as are excusable. Some, no doubt, there are; for we have not the vanity to think ourselves able to write a perfectly complete history, which, as a modern author<sup>u</sup> expresses it, is not to appear but in that year which discovers the perpetual motion, and the philosopher's stone.

We shall conclude with candidly owning; that in composing the following work, we have all along taken the liberty (to use the words of an ingenious gentleman,

<sup>u</sup> Le Moyne.

whom we have followed in this respect) “ to translate,  
 “ to imitate, or even literally to introduce, any parts of  
 “ the authors from whom we have made our collections,  
 “ if we found them really conducing to the use or or-  
 “ nament of the design; not being able to discover any  
 “ merit, or cunning, in varying the style and sense of  
 “ an author, for no other purpose than to conceal the  
 “ ignorance of the transcriber, or to destroy an obliga-  
 “ tion of gratitude, which ought to be confessed to all  
 “ mankind.”

As to the present edition, we have not only faith-  
 fully performed, so far as in us lies, what we had pro-  
 mised in the preface prefixed to it ; but moreover im-  
 proved it with many very material additions and alter-  
 ations, which have occurred to us since, upon a more  
 strict revisal and examination of the whole, or have  
 been suggested with respect to particular histories, by  
 our learned correspondents both at home and abroad.  
 As the uncommon reception our performance has met  
 with from persons of all ranks and conditions, leaves  
 us no room to doubt of its being universally approved ;  
 so it has not only encouraged us to undertake, but laid  
 us under an obligation of pursuing, with the same care  
 and application, the MODERN HISTORY. For, after all,  
 without the Modern, the Antient History would be  
 but an imperfect work ; and to stop there would be  
 but ill acquitting the obligation we owe to the public  
 for the extraordinary encouragement which we have  
 hitherto met with. As the MODERN HISTORY is far  
 more interesting, if not more diverting, than the An-  
 tient, it is not to be doubted but it will be, at least, as  
 well received ; and we can assure the public, that it is  
 now in great forwardness, and will be published with  
 all convenient speed.

▼ Mr. Lewis, in his preface to his *Origines Hebrææ*.

A LIST of the PRINCIPAL AUTHORS and Books  
quoted in the Four First Volumes of this Work.

<p style="text-align: center;">A.</p> <p><b>A</b> Badie  Abdalrahman  Abdamnana  Abenezra  Abraham, <i>ben Levi</i>  ——— <i>Nicol.</i>  Abravanel  Abu'l, <i>Faragus</i>  Abu'l, <i>Feda</i>  Abu'l, <i>Shafi Khantz</i>  Abu, <i>Moham. Must.</i>  Abunazar  Abydenus  Achilles, <i>Tatius</i>  Acofta  Ado  Ælian  Æschylus  Ætius  Africanus  Agatharchides  Agathias  Ahmed, <i>Ebn Yusef</i>  Ainsworth  Al'atyr  Al'moftættraf  Al'foynti  Al'tabari  Al'termedi  Albertus, <i>Aques.</i>  Alex. <i>ab Alexand.</i>  ——— <i>Halles</i>  Alexandrian Chroni-  cle  ——— <i>Septuagint</i>  Allin  Allix  Alphonfus, <i>king of</i>  <i>Nav.</i></p>	<p style="text-align: center;">Alpinus</p> <p>Alftedius  Altinga  Ambrofe  Ambrosiaft  Ammianus, <i>Marcel.</i>  Anaftafius  Anaxagoras  Anaximander  Annianus  Anfelm  Antoninus, <i>Marc.</i>  Antonius, <i>Liberal.</i>  Apollodorus  Apollonius  Apuleius  Aquila  Aquinas, <i>Th.</i>  Arabic Version  Arbuthnot  Aristobulus  Aristocles  Aristotle  Armenius  Arnobius  Arrian  Arrias, <i>Montan.</i>  Artapanus  Artemidorus  Aftlemanus  Athanafius  Athenæus  Athenagoras  Atlas <i>Sinenf.</i>  Auctuarium ad Diof-  coridem.  Auguftin  Avicen  Avienus  Aufonius</p>	<p style="text-align: center;">Azariah, <i>R.</i></p> <p style="text-align: center;">B.</p> <p>Bacon, <i>Sir F.</i>  Baker  Balbi  Bambrige  Bamidbar, <i>Rabbab</i>  Barabbin  Barcepha, <i>R.</i>  Bardefan  Baronius  Barreman  Barthenora, <i>R.</i>  Bartolocci  Bafil  Bafnage  Bayle  Becchaj, <i>R.</i>  Beckius  Beda  Bedford  Behmius  Beker  Bellarmin  Bellonius  Ben Gershon, <i>R.</i>  <i>Dav.</i>  Bereshith, <i>Rabbab</i>  Bernard  Bernardi, <i>Edw.</i>  Bernier  Beroaldus  Berosus  Pseudo Berosus  Berruyer  Bertram  Beveridge, <i>bp.</i>  Berovicus  Beyer</p>
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Bion

lion	Caryand	Cumberland, bp.
blount	Casaubon	Cunæus
bochart	Cassian	Cuper
bodinus	Cassiodorus	Curtius, <i>Quint.</i>
boldæ	Castalio	Cyprian
Bonfrere	Castro, <i>de</i>	Cyril
Boot. <i>Ans. de</i>	Celsus	
Borrichius	Censorinus	D.
boffuet	Chalcidius	Dacier
boillage	Chaldee Paraphr.	Dale, <i>Van</i>
brawn	Chalepta, <i>R. ben Jos.</i>	Damachus
brett	Chardin, <i>Sir John</i>	Damascen, <i>Nic.</i>
breves, <i>de</i>	Chatillon	Damiati
bric	Chazelles	Dandily
brochard	Chemnitius	Danhaver
Broughton	Chevinah, <i>R.</i>	De Dieu, <i>Lud.</i>
Brown	Chevreau	Del Rio
bruyn, <i>le</i>	Childea, <i>R.</i>	Democritus
bucer	Chitræus Choisy	Derham
budeius	Chomer, <i>R. Elias</i>	Dicæarchus
Bugenhag	Choronensis, <i>Mos.</i>	Dictys, <i>Cret.</i>
Bull, <i>bp.</i>	Chrysoftom	Didymus
Bundy	Cicero, <i>M. T.</i>	Diodorus Sicul.
Bunting	Clarke, <i>Dr. Sam.</i>	Diogenes Laert.
Burgensis, <i>Lud.</i>	Clavius	Diogenet
Burnet	Cleitarchus	Dionysius Perieg.
Burratius	Clemens, <i>Alex.</i>	— <i>Patr. Jacob.</i>
Burretini	Clerk, <i>le</i>	Dioscorides
Buteon	Cluverius	Dius
Buxhornius	Cocceius	Dodwell
Buxtorf, <i>sen.</i>	Codomanus, <i>Laur.</i>	Dorotheus
— <i>jun.</i>	Colvius	Dositheus
	Columba	Driedo
	Comestor	Drusius
C.	Compend. Relig.	Dupin
Caietanus	Mohammed	Dupleffis
Calmet	Compte, <i>Fath. le</i>	Dutch embassy
Calvesius	Conrigius	
Calvin	Coreal	E.
Cantacufenus	Cosmas	Ebn, <i>Abd. al Hokhm.</i>
Capzovius	Couplet	Ebn, <i>Al amyd</i>
Cardan	Cozi, <i>R. Mos.</i>	Ebn, <i>Patric.</i>
Cardinalis, <i>Hug.</i>	Cozri, <i>lib.</i>	Ebn, <i>Shonab</i>
Carlow	Cratylus	Ebwicus
Carofalo	Cross, <i>Alex.</i>	Ecchellenfis
Carrion	Ctesias	Edwards
Cartesius	Cudworth	Edeffen
Catwright		



Eichstad		Halley
Eldred	G.	Hammond
Eliakim, R.	Gabalus, <i>Count de</i>	Harduin
Eliezer, R.	Gabriel Sionita	Harman
Elle, <i>Hadvarim rab.</i>	Galatinus	Haroph, R. <i>Abr.</i>
Ellethemoth, <i>rab.</i>	Gale	Hart, <i>Vander</i>
Elmacin	Galen	Hayntinus
Empedocles	Gaon, R.	Hecatæus
Enoch. <i>lib. apocr.</i>	Ganz, R. <i>David</i>	Heidegger
Ephesus	Gassendi	Helladius
Ephodeus	Gastrol, <i>bp.</i>	Hellanicus
Ephrem, <i>Syr.</i>	Gaulmin	Helmont, <i>Van</i>
Epiphanius	Gazæus	Helvicus
——Pseudo	Gedaliah, R.	Herbelot, <i>de</i>
Eratoſtheneſes	Gellius, <i>Aul.</i>	Herbert
Eſtrange, <i>Sir Roger</i>	Gemarra Hierof.	Herman
Eucharus	——Babyl.	Hermias
Eudoxus	Genebrard	Hermippus
Eugubinus	Gerard	Herocles
Eupolemus	Gerundensis, R.	Herodian
Euripidea	<i>Moſ.</i>	Herodotus
Eusebius	Gefner	Herrera
——Pamphilus	Glycas	Hefiod
Euſtathius	Goar, R.	Hefitiæus
Eutropius	Golius	Hefychius
Euthymius	Gomarrus	Hevelius
Eutychiuſ	Goodwin	Hierocles
	Gordon	Hilarius
F.	Gorion, <i>Joſeph ben</i>	Hill, <i>Aaron</i>
Fabricius	Goropius Becan.	Hillerus
Fagius	Gouſſet	Hippocrates
Falconeri	Grabe	Hirtius
Ferus	Grand, <i>le</i>	Hiſcunius
Fefthus, <i>Rufus</i>	Greaves	Hobbs
Feuillée	Gregorius Magn.	Holſtein, <i>Luc.</i>
Figueria	——Nyſſen.	Homer
Fitch	——Nubienſ.	Horace
Flacceius	Mac Gregory	Hornius
Fleury	Grew	Hofpin
Folard	Grotius, <i>Hug.</i>	Hoffein
Fontenelle	Gurtler	Hottinger
Foffenbrona, <i>Paul</i>	Gyralduſ	Howel
Frederic, <i>Cæſar</i>	H.	Hudſon
Frefier	Hackluit	Huetiuſ
Froes, <i>Lud.</i>	Hahſon, R.	Hyde
Fuller	Haitho	Hyginuſ.
Funcciuſ	Halicarnaſſ. <i>Diſ.</i>	

I.

Jallalo', *din*  
 Jamblichus  
 Ides  
 Jean dos Santos  
 Jehuda, *R.*  
 — Hakkodesh  
 Jerom, *St.*  
 Jerombalus  
 Johan. Hierosol.  
 Johnson  
 Jonathan, *R.*  
 Jones  
 Jornandes  
 Josephus  
 Jovinius  
 Journal des Scavants  
 Isidorus, *Hispal.*  
 — *Pelusiota*  
 Ister  
 Judah, *R. ba Levi*  
 Juchasin, *lib.*  
 Julius Firmic.  
 — Pollio  
 Junius, *Franc.*  
 Justin Martyr  
 — ex Trogo  
 Juvenal  
 Izaak, *R.*

K.

Karo, *R. Mos.*  
 Keil  
 Kidder, *bp.*  
 Kircher  
 Kitab, *Tassir*  
 Kohnd, *Amr.*  
 Kopping  
 Koran, *Al*

L.

Laſtantiuſ  
 Laet, *John de*  
 Lætuſ Pomponiuſ  
 Lambecciuſ  
 Lamberg

Lamy  
 Lanſbergh  
 Lapide, *Cornel. a*  
 Launoy  
 Leo, *Judah*  
 — de Modena, *R.*  
 Leon, *Hebreu*  
 Leſcalopier  
 Leſley, *Charles*  
 Letters V concern-  
 ing Inſpiration  
 Levi, *R.*  
 Levita, *R. Elias*  
 — *Abr. ben Dior*  
 Leuſden  
 Lightfoote  
 Lipeniuſ  
 Lippoman, *R.*  
 Lipſiuſ Juſtuſ  
 Liſle, *de*  
 Littlebury  
 Livy, *T.*  
 Lluydd  
 Locke  
 Longomontanuſ  
 Lord  
 Loubere, *la*  
 Lucan  
 Lucas  
 Lucian  
 Lucretiuſ  
 Ludolph  
 Luther  
 Lydiat, *Th.*  
 Lyranuſ, *Nic.*

M.

Macrobiuſ  
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**T**H E Proprietors of this Work think themselves obliged, on the Closing of their great Undertaking, to return their humble Acknowledgements to the Public, for the great Encouragement and kind Reception it has met with: Which has enabled them (in order to shew their grateful Sense of its Favour) to augment the Bulk of the several Volumes, *without inhancing the Price*. And accordingly, as they *early* found, that the Work, *with the proposed ADDITIONS* to it, large as the Page, and close as the Print was, would extend to Twenty-two Volumes, they not only still further enlarged the Page, but increased the Number of Sheets, in each Volume; so that several of the Volumes will be found to contain upwards of Forty Sheets, and this last particularly, Fifty.

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T H E

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A N

# Universal History,

FROM THE  
Earliest Account of Time.

V O L. XX.

B O O K IV.

*The History of the* TURKS, TARTARS,  
and MOGULS.

C H A P. XXX. S E C T. I.

*The Antiquity, Power, Government, Laws, Religion, Customs, Language, Learning, and Disposition, of the ancient Turks, Tartars, and Moguls.*

**T**H E *Tartars* were at first called *Tatars*, a name they deduced from their great ancestor *Tatar Khân*, of whom we shall soon have occasion to speak. The *Moguls* received their denomination from *Mogul*, *Mogol*, or, according to some, *Mung'l*, brother to *Tatar Khân*. These *Tatars* princes founded two puissant empires in the East, which afterwards uniting, became a terror to all their neighbours. It has been observed, that the *Tartars* settled both in *Europe* and *Asia* still retain, as they have always done, among the neighbouring nations, their original appellation of *Tatars* <sup>2</sup>.

<sup>2</sup> ABU'L GHÂZI BAHADUR KHÂN's genealogic. hist. of the *Tatars*, par. I. c. 3. & par. II. c. 1. MIRKHOUD, D'HERBEL. *biblioth. orient.* p. 597. 875. See also the translator's preface, prefixed to ABU'L GHÂZI BAHADUR KHÂN's genealogic. hist. of the *Tatars*, p. 25.



As the progenitors of the present *Tartars* and *Moguls* agreed in most points with the antient *Scythians*, if they were not in all respects the same people with them, we shall not here enter very minutely upon the geography of their country. Nor shall we be prolix upon their government, laws, religion, customs, arts, and learning; these all having been largely discussed and expatiated upon in our history of the antient *Scythians*. However, some things that had escaped us there, will naturally occur in this place; and we shall, besides, have an opportunity of obliging our readers with the historical account the *Tartars* give of themselves, from the remotest ages to the time of their great conqueror *Jenghiz Khân*. This, we doubt not, will be acceptable to the curious; since every nation must, in many respects, be the best qualified to write their own history. For, however superior to them in genius, learning, and politeness, some foreigners may be; yet it is natural to suppose, that none can be so thoroughly versed in traditions relating to the first plantation of any country, several of which are undoubtedly founded on truth, or be so well acquainted with the antient state of it, as the natives themselves. Besides, the *Greek* and *Roman* writers had very inadequate ideas of the nation we are here considering. As for the *Persian* and *Arab* historians, they have committed several gross mistakes in relation to the *Tartarian* affairs. Nor can some of these be corrected by any writer, however learned, judicious, and impartial, he may be, but a *Mogul* or *Tartar* historian <sup>b</sup>.

The *Moguls* and *Tartars* descended from *Japhet*.

THAT the *Moguls* and *Tartars* were the descendents of *Japhet*, the eldest son of *Noah*, is almost universally agreed. The most learned and judicious writers of all nations, who have had a taste for *Oriental* literature, have assented to this (A) notion; and the *Tartars* themselves are fully persuaded of the truth

<sup>b</sup> The translator's pref. prefixed to *ABU'L GHASI BAHADUR KHÂN's* genealogic. hist. of the *Tat.* p. 5.

(A) *M. Bayer* conjectures the earliest ancestors of the *Scythians* to have moved first out of *Armenia*, into some tract to the south of that country; from whence, according to him, they gradually advanced, first in an eastern, and afterwards a northern direction, to the eastern bank of the *Volga*.

But, admitting this to be true, which yet we cannot easily do, and that the *Scythians* were originally a colony of *Armenians*, yet still we must allow them to have been the descendents of *Japhet*. For this appears from *Herodotus* in conjunction with Scripture, and likewise from what we have already

truth of it. The progeny of *Mageg*, *Meshech*, and *Tubal*, planted both the *Scythias*, and consequently the country of the ancient *Moguls* and *Tartars*, as has been already observed. Some traces of *Magog* appear in the word *Mogli*, the old name of the *Muscovites* and *Tartars*, which seems only a corruption or abbreviation of *Magogli*, the sons of *Magog*. The posterity of *Meshech* and *Tubal* we find denominated *Moschi* and *Tibareni* (B) by *Herodotus*, who joins them together in the

already observed in the history of the *Armenians* (1).

(B) That the country of the *Tibareni* was called *Tibar* or *Tubar*, may be inferred from *Diodorus Siculus*, *Eusebius*, and *Strabo*. Now the *Greek Tibar*, or *Tubar*, answered to the *Hebrew Tubal*, as may be proved from the *Septuagint* version of the Old Testament compared with the original *Hebrew*. This clearly appears from  $\Phi\iota\chi\omega\rho$  for *Phicol*,  $\Sigma\alpha\rho\alpha\delta$  for *Saled*,  $\beta\epsilon\lambda\iota\alpha\varsigma$  for *Belial*, and other proper names that might be produced. Some imagine, that the *Muscovites* were the descendents of the *Mosci*, and that these last had for their great progenitor *Meshech* the brother of *Tubal*, which to us appears not improbable. Others believe, that some traces of *Tubal* are still preserved in the river *Tobol*, and the city *Tobolski*; which seems not remote from truth. It is true, *M. Bayer* does not come into either of these opinions. But then neither is the etymon, or reason, of the name *Muscow*, he, from *Brenner*, transcribes, satisfactory; to wit, *Muscow* from *Moskoi*, a

monastery in the neighbourhood of the city, so called from its being the seat or habitation of men. As this therefore, at first sight, appears forced, improbable, and unnatural, every thing *Mr. Bayer* builds upon it must be allowed very tottering and precarious, if it does not necessarily fall to the ground. But, indeed, this whole piece of *M. Bayer*, which he has intitled *Origines Russicæ*, is imperfect and incomplete, as will be easily discovered by every sagacious reader, who peruses it with proper attention. Nor ought we to be surprised at this, when we consider, that the editor of it has advertised the learned world, that it was one of those dissertations left unfinished by the author. In our opinion, he ought to have revised and re-examined his whole plan, as doubtless he would have done, had he lived, and made some alterations in it. This we hope clearly to evince, when we come to treat of the origin of the *Russians*, in a future part of the *Universal History* (2).

(1) *Tb. Sig. Bayer de orig. Scythar. in comment. acad. scientiar. imperial. Petropolit. tom. i. p. 390. Petropoli, 1728. Herodot. l. vii. c. 73. Jer. c. l. ver. 27. Univ. hist. vol. ix. p. 489. (2) Diod. Sic. l. iv. p. 413. Euseb. de præp. evang. lib. i. Strab. l. ii. Som. Buchart. in Phal. l. iii. c. 12. Tb. Sig. Bayer. orig. Russicæ. in comment. acad. scientiar. imperial. Petropolit. tom. viii. ad an. 1736. p. 388---437. Petropoli, 1741.*

same manner that *Moses* and *Ezekiel* do *Meshech* and *Tubal*. The strict union and perfect harmony that reigned between them most evidently appears from the former author, when he informs us, that they were armed in the same manner, and commanded by the same general *Ariomardus*. As the *Turks* and *Tartars* were originally the same people, whatever is advanced concerning the first progenitors, and early antiquities, of the one, must be allowed to be, with the utmost propriety, applicable to those of the other.

WE may form some notion of the power of this nation from the military achievements of the antient *Scythians*, as well as from the vast tract they inhabited. With regard to the latter, if the antients are to be depended upon, it was most extensive and (C) prodigious. But its limits we have already defined in a former part of this work, and shall consider them more minutely hereafter; so that there is no reason for us to be very particular on this head here. In general, however, it may be observed, that the people in view are supposed to have spread themselves at least over the two *Scythias*, the *European* and *Asiatic Sarmatia*, which some affirm to have appertained to the former countries, and *Iberia*. This very considerable part of the globe seems to have comprehended most of the *Russian* empire, *Great* and *Little Tartary*, *Georgia*, the *Polish* and *Muscovian Ukraine*, *Lithuania*, *Poland*,

\* MOHAMMED BEN EMIR KHOANDSCHAH in raoudhat alfafa, vol. v. KHONDEMIR in khilassat alakhbar. D'HERBEL. bibl. Orient. p. 897, & alib. ABU'L GHÂZI BAHADUR KHÂN, ubi supra, par. i. c. 2. Univ. hist. vol. vi. p. 57, 58. HERODOT. lib. vii. c. 78. BOCH. Phal. lib. iii. c. 12. GEN. c. x. ver. 2. EZEK. c. xxxviii. v. 2, & alib.

(C) The present of five arrows, sent by *Indathyrus* to *Darius* the *Persian* monarch, plainly alludes to the number of tribes or cantons united in defence of their country, against the efforts of that prince. These were the *Getonians*, *Budians*, *Sarmatians*, and the royal tribes conducted by their king. Hence we learn, that the tribes under regal government amounted to two; which is likewise countenanced by *Herodotus*, when he tells us, in his description

of *Scythia*, that beyond the *Gberus* were situated τὰ βασιλικά βασιλῆα, those called the royal tribes. For this seems to imply, that two cantons of *Scythians* at least must have been governed by kings, or, in the *Tartarian* language, khans, in the reign of *Darius Hystaspis*. But the farther discussion of this point we must beg leave to defer, till we come to the modern history of the *Tartars* (3).

(3) *Herodot. lib. iv. c. 20. Univ. Hist. vol. vi. p. 92.*

many provinces of *Hungary* and *Transylvania*, *Walachia*, *Moldavia*, *Bulgaria*, besides some part at least of *Finland*, *Lapland*, and *Sweden*. The three last countries were very thinly, if at all, peopled, before the extinction of the *Roman* republic <sup>d</sup>.

BUT, though several of the antients seem to have applied the name of *Scythia* to all those immense regions extending from the *Hyperborean* ocean, the sources of the *Ister*, the *Vistula*, the *Baltic*, *Euxine*, and *Caspian* seas, to the farthest extremity of the East known in their days, yet the proper or original *Scythia* was probably confined within much narrower bounds. For, when *Darius Hystaspis* undertook an expedition against the *Scythians*, about 514 years before the birth of Christ, their antient dominions scarce exceeded the tract limited on the east by the *Tanais*, and on the west by the *Borysthenes*; though some of their colonies had passed the latter river, and advanced almost to the source of the *Tyras*. This may very justly be inferred from *Herodotus*, as has been observed by *M. Bayer*. Nay, that the *Scythian* territories were bounded even on the west by the *Volga*, called the *Araxes* by *Onomacritus*, *Aristotle*, and other *Greek* writers, in the reign of *Phraortes* king of *Media*, has been rendered extremely probable by that ingenious author. Before that time, the *Cimmerians* were undoubtedly separated from the *Scythians* by the *Araxes*, the *Rha*, or, according to the modern appellation, the *Volga*; for, that these names denoted the same river, after what has been advanced by *M. Bayer*, will admit of no dispute. But then the *Scythians*, under the conduct of their king *Madyes*, seized upon the country before occupied by the *Cimmerians*, and pursued that nation into the *Upper Asia*, as from *Herodotus* will more fully appear <sup>e</sup>.

HOWEVER, though *M. Bayer* seems to have thoroughly settled the point before us, yet, in one particular relating to the *Scythian* or *Tartarian* history, he can scarce be deemed consistent with himself. He strongly intimates, or rather di-

<sup>d</sup> Univ. hist. ubi supra, & alib. THE SIG. BAYER de origin. Scythar. in comment. acad. imperial. Petropolitan. tom. i. Petropoli, 1728. EPHOR. apud Cosm. Indicopleust. in topogr. Christiana. BAYER. ubi sup. tom. v. p. 347, 348. Petropoli, 1738.

<sup>e</sup> EPHOR. apud Cosm. Indicopleust. ubi supra. THEOPHIL. SIGEFRID. BAYER, de orig. & prisç. sed. Scythar. in comment. acad. scientiar. imperial. Petropolitan. tom. i. p. 385—400. HERODOT. ONOMACRIT. ARISTOT. PTOLEM. MEL. AGATHEMER. AMMIAN. MARCELLIN. apud BAYER. ubi sup. p. 394, 395, 396. HERODOT. lib. iv. BAYER de Scyth. sit. sub ætat. Herodot. ubi sup. p. 400—425. Petropoli, 1728.

rectly asserts, that the *Lithuanians, Prussians, Courlanders, Livonians, Esthonians, Finlanders, Laplanders*, and some few of their neighbours only, are the descendents of the antient *Scythians*: whereas, from the whole tenor of his historical observations, every unprejudiced reader will conclude, that the proper original *Scythians* never reached the territories belonging to any of those nations. He also denies the *Turks* or *Tartars* to bear any relation to the antient *Scythians*, and yet affirms the *Scythians* to come originally from a country not far from *Turkestan*, where his favourite *Tartar* historian has fixed the progenitors of the *Turkish* or *Tartar* nation, from the remotest antiquity. In fine, though he has settled the geography of *Scythia*, as it appears to have stood in the days of *Darius Hystaspis*, with uncommon learning, sagacity, and precision; yet we cannot infer from thence, that the region going under that denomination amongst the *Greeks* and *Romans*, was always of so narrow an extent as the *Scythia* described by *Herodotus*. On the contrary, that the *Scythia* of the *Greek* and *Roman* authors sometimes, at least, included the vast tracts above-mentioned, he himself expressly allows. Nor is this concession unsupported by *Abu'l Ghazi Bahadur Khan* and *M. Philip John Von Strahlenberg*, who have obliged the republic of letters with the best account of the antient *Tartars* that has hitherto made its appearance in the world<sup>f</sup>.

It may, therefore, be looked upon as highly probable, that both the present *Turks* and *Tartars* are descended from the *Scythians* of *Aristeas Proconnesius*, and the *Scythian Nomades* of *Herodotus*. Now, upon this supposition, the antient *Turks* or *Tartars* can neither be considered as one of the earliest nations of antiquity, nor as occupying a tract for many ages of very considerable extent. For they scarce made any figure at all before the reign of *Cyaxares* king of the *Medes*, or the time of *Ogus Khan*, about 637 years before the birth of Christ, when they drove the *Cimmerians* from their territories bordering upon the *Palus Maëotis* into the *Upper Asia*. Nor could their primitive seat, upon the eastern bank of the *Volga* or *Araxes*, at that time have been very spacious or extensive; since it is well known, that they were then a people of little note, and in the vicinity of some nations who were pushing for unlimited empire. Nay, *Scythia* lay only between the 45th and 57th degrees of longitude, and the 47th and 55th degrees of north latitude, in the time of *Herodotus*. So that the *Scy-*

<sup>f</sup> THEOPH. SIG. BAYER. ubi sup. ABU'L GHAZI BAHADUR KHAN's genealogical hist. of the *Tat.* par. i. c. 2. M. PHILIP JOHN VON STRAHLENBERG's introduct. p. 51.

## C. XXX. Tartars, and Moguls.

*\*bians* can by no means be considered as a very formidable power, even when *Herodotus* first obliged the world with his invaluable history <sup>a</sup>.

WE are told by that venerable historian, that the first *Scythian* king did not live, at farthest, above a thousand years before *Darius Hytaspis* invaded *Scythia*, in the year before Christ 514. Now, considering that not only the *Greeks*, but all other antient nations, placed events of remote antiquity too high, as has been demonstrated by the incomparable Sir *Isaac Newton*, we may fairly suppose the first *Scythian* prince not to have preceded *Darius Hytaspis* above 800 years. And, as no considerable number of men could possibly have subsisted long together, without being formed into a regular society, and appointing some person or persons to preside over them, we may from hence presume, that the countries bordering upon the *Palus Maotis*, as well as the *Euxine* and *Caspian* seas, were very thinly peopled 1300 years before the commencement of the Christian æra. This will naturally suggest to us, that the countries directly to the east of the *Volga*, and especially those at a very remote distance from that river, in such a direction, must have been then almost destitute of inhabitants; and consequently that the *Assyrian* history of *Ctesias* is almost totally void of truth. From hence it is also manifest, that the high antiquity of the *Chinase* empire must be deemed little better than a fiction, notwithstanding what has been so confidently advanced in favour of such antiquity by some late celebrated writers <sup>b</sup>.

As the proper *Scythians*, according to *Herodotus*, were no very formidable power, when they made an irruption into the *Cimmerian* territories, the *Cimmerians* themselves seem not to have been a people of any great figure at the time of that event. This amounts to a strong presumption, that the tract about mount *Caucasus*, the *Palus Maotis*, *Euxine* and *Caspian* seas, was then far from being replenished with inhabitants. Which if we admit, it will follow, that the posterity of *Gomer* could not even then probably have peopled the largest part of *Europe*. So that *Italy*, one of the last *European* regions to which the descendents of that planter advanced, did not receive any number of *Gomerians*, as may be fairly presumed, till about 600 years before the birth of Christ. From whence we may conclude, that no *Celtic* or *Gallic* colonies settled either

<sup>a</sup> ARISTEAS PROCONNESIUS apud HERODOT. lib. iv. ut & ipse HERODOT. ibid. TH. SIG. BAYER, ubi supra, & in chronolog. Scythic. p. 302. Petropoli, 1732. <sup>b</sup> HERODOT. ubi sup. NEWTON'S chronol. CTES. apud Diod. Sic. lib. ii. COUPL. MARTIN. DU HALDE, &c.

in *Umbria* or *Etruria*, before the *Gauls* passed the *Alps* in the reign of *Tarquinius Priscus*; and consequently that neither the *Umbrians* nor the *Etruscans* deduced their origin from the *Celtes*<sup>1</sup>.

THE *Tartars* in general at this day live in much the same manner as their progenitors the antient *Scythians* and *Sarmatians*. They rove about in hordes from one fruitful spot to another, not unlike the *Scenite Arabs*, without villages, towns, or any fixed habitations. This must be understood of the bulk of them; for some cantons, or tribes, of the *Tartars* are not destitute of towns, nor even considerable cities. *Cassa*, *Perecop*, *Oczakow*, *Otrar* or *Farab*, *Taraz*, and *Samarkand*, to omit many others that might be mentioned, put this beyond dispute. Nor was such a roving disposition at first confined to the *Tartars* or *Scythians*. The descendents of *Gomer*, for many ages, passed their days, as we have great reason to believe, in the same manner. It is probable, that, before the reign of *Misphragmuthosis*, who reigned in the *Upper Egypt* from *Syene* to *Heliopolis*, several parts of *Europe* were peopled by wandering *Cimmerians*, or *Gomerians*, from the backside of the *Euxine* sea, who lived a rambling wild sort of life, like the present *Tartars*. Few, if any, of the cities or towns to be met with in *Tartary*, are remarkable for their antiquity, and therefore deserve little attention here<sup>2</sup>.

Turk the  
great an-  
cestor of  
the Turks,  
Tartars,  
&c.

NOTWITHSTANDING the *Tartars* derive the name they generally go by, among the *Europeans* at least, from *Tatar Khan*, yet they will not allow this to have been their primitive name. They pretend to be descended from *Turk*, the eldest son of *Japhet*, whom they call *Japhis*. *Turk*, according to them, was appointed by *Japhis* to be the sovereign head of his family, to which indeed he had a claim by the right of primogeniture. The *Tartars*, therefore, look upon themselves to be of a more noble extraction than the neighbouring people, whom they consider as descended from the other sons of *Japhis*. In consequence of this notion, they affirm themselves first to have gone under the appellation (D) of *Turks*, which

<sup>1</sup> HERODOT. ubi sup.

<sup>2</sup> HEYLIN'S cosmograph. p. 763. Lond. 1703. NEWTON'S chronol. p. 10. Lond. 1728.

(D) The nation we are now considering were called *Scythians* only by the *Greeks*, if any credit may be given to *Herodotus*. The *Greeks* in the *Pontic* colonies, hearing their *Scythian* neighbours frequently call archers, shooters,

and hunters, who were very numerous among them, *Scyths*, *Scbuten*, *Shuten*, or *Scythians*, applied that name to the whole nation. This word, or rather the antient primary signification of it, is still preserved in the *English*.

which they derived from their great ancestor just-mentioned. This name they seem to have retained till the time of *Jenghiz*

*English, High-Dutch, Lithuanian, Finnish, Livonian, Courlandish, Lappian, Prussian, and Estonian* tongues. The *Scythians*, according to *Herodotus*, went among themselves under the name of *Scoloten*, *Scoloti*, or *Scolotes*; as they likewise seem to have done sometimes among the *Athenians*, who, on certain occasions, used the word *Tolotes* or *Scolotes*, as equivalent to *Scythians*. It is no wonder, therefore, that the ancient geographers should have extended the last word, which was, properly speaking, an appellative, to the natives of all the vast tract above-mentioned, as they all excelled in the art it is expressive of. The ancient *Tartars* or *Mongals* named part of the primitive *Sarmatians*, afterwards denominated *Hunns*, *Oigur*; which denoted allies, confederates, united as brethren, and was sometimes pronounced *Vigur*. They were divided into two denominations, to wit, *Uss-Oigur*, and *Daks* or *Nokos-Oigur*, called also *Ulb-Urguri* and *Kutb-Urguri*, *Igwai* and *Inugri*, *Onagari* and *Unigari*; from whence undoubtedly we are to derive the word *Uguri* or *Hungarians*. The *European Scythians* had the name of *Ojum*, *Ovim*, or *Ovim Nim*, given them by *Jornandes*, which answered to the *Scythian* or *Tartar* *Ojum*, or *Ovim Nim*, the names of two rivers which have their sources in *Great Permia*. *Ouvim*, or *Ojum*, the same with *Fenni*, or *Ojum*, the same with *Fenni*, *Finni*, and *Windi* or *Ve-*

*nedi*, has also been interpreted *fenny*, *woody*, *moorish*; and was probably deduced from the nature of the country this people inhabited. It has been already observed, that the primitive name of the *Tartars*, according to their own historian *Abu'l Ghazi Babadur Khan*, was *Turks*, which they deduced from *Turk* the son of *Japhet*. That of *Moguls* they either derived from one of their *Khans* called *Mogul*, or from their great ancestor *Magog*, the latter of which appears to us the most probable. For *Mogli*, or *Moguli*, seems to be only a corruption, or abbreviation, of *Magogli*, the sons of *Magog*. As for that of *Tartars*, or rather *Tatars*, it might at first have been applied to the *Tauri* or *Tari*, from whence the *Taurica Chersonesus* received its denomination, a particular branch of the ancient *Tartars*. For, of *תר Tar* we may easily form *תתרה Tatar*, or *תתרי Tatar*, in the same manner as of *גלל Galal*, or *גלל גלל Gigla*, of *קלל Kalal*, or *קל Kal*, *קיקל Kikla*, &c. And this we take to be a more natural etymon than that produced by the *Tartar* historian; except it be admitted, that the true name of the prince he takes it from was *Tar*. In which case we may suppose both the ancient *Tauri* and *Tartars* to have received their appellation from one of their early kings, or khans, of the same name (4).

(4) *Herod. lib. iv. Tb. Sig. Bayer. de origin. Scythar. p. 379, 380. Petropoli, 1728. Abu'l Ghazi Babadur Khan's genealogic. hist. of the Tat. vol. ii. fol. 2. Von Strahlenberg's introduction. p. 33-38. Univ. Hist. vol. vi. p. 57. Boshari. Chan. lib. ii. c. 7.*



*Khan*. But that prince having reduced all the tribes bearing the name of *Turks* under his obedience, they, with regard to their neighbours, gradually lost it, and were by them afterwards called *Tatars*. We say with regard to their neighbours, since the largest part of them have always denominated themselves *Turks*, nor do they allow, that any nation but themselves have the least title to that denomination<sup>1</sup>.

THE name of *Tatars* was at first probably applied to one particular tribe or horde of the *Turkish* nation, whose members seem to have been more considerable, warlike, and better known to the *Asiatics*, on account of their military exploits, than the rest, till the time of *Jenghiz Khan*. This was succeeded by that of *Moguls*, which prevailed but so long as the dominion of the people so called lasted over the southern provinces of *Asia*. When that expired, the former appellation took place again. It is observable, that *Sharif al Edrisi*, commonly called the *Nubian* geographer, makes no mention either of *Moguls* or *Tartars*; but intimates, that all the country at present going under the denomination of Eastern and Western *Tartary*, was peopled by different cantons of *Turks*. This is the more remarkable, as that author wrote but a little before the reign of *Jenghiz Khan*, about the year of Christ 1170. However, we hear of *Tartars* in other parts, as will be more particularly observed, when we come to the modern history of that nation<sup>m</sup>.

Government.

WITH regard to the government of the ancient *Tartars*, we must suppose it to have been the same, or nearly so, with that of the *Scythians* already described. It appears from *Herodotus*, that, in his days, the two principal tribes of the *Scythians* were under monarchical government; and that they had a great influence upon, if they did not absolutely govern, all the other tribes. This is perfectly agreeable to what we find advanced by the *Tartar* historian, who informs us, that *Alanza Khan* had two twin-sons, the one called *Tatar*, and the other *Mogul*, between whom, when his end approached, he divided his dominions. The regal families founded by these two khans, according to the same author, ruled the ancient *Turks*, *Tartars*, and *Moguls*, for several generations; and at length formed a powerful and extensive empire. This testimony adds some weight to the authority of *Herodotus*,

<sup>1</sup> MOHAMMED EBN EMIR KHOANDSCHAH & KHONDEMIR, ubi sup. D'HERBEL. biblioth. Orient. ubi sup. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the Tat. vol. i. par. i. c. 2. See also vol. ii. sect. 2. <sup>m</sup> SHARIF AL EDRISI, ABU'L GHAZI BAHADUR KHAN ubi sup. vol. ii. sect. 2.

and is itself likewise supported, in the point before us, by that excellent historian <sup>a</sup>.

As the *Tartarian* or *Scythian Nomades*, as far as can be collected from the antients, greatly resembled the *Numidians* and *Scenite Arabs* in their form of government, their civil and political institutions, we need not expatiate upon this topic here. After this observation, our readers will naturally suppose, that the *Tartarian* khans were originally vested with an authority similar to that of the *Numidian* phylarchs, and *Arab emirs*. This seems likewise to be confirmed by *Herodotus*, and by what we have laid down in the history of the *Scythians*. From hence it appears, that seven or eight *Scythian* cantons were governed by their respective princes, or khans, before the time of *Darius Hystaspis*; and consequently that they had either always asserted their independency, or shaken off the yoke of the royal *Scythians* before that prince's accession to the *Persian* throne. Since, therefore, *Darius Hystaspis* entered upon his reign after the declension of the monarchy, or monarchies, erected by the twin-brothers *Tatar Khan* and *Mogul Khan*, those princes undoubtedly flourished a considerable time before the foundation of the *Persian* empire, though the particular age in which they lived we cannot, with any tolerable degree of precision, pretend to ascertain <sup>o</sup>.

SOME of the principal customs prevailing among the *Scythians*, or antient *Tartars*, not hitherto mentioned, that had the appearance of laws (E), our readers will not be displeased to find here. 1. The *Scythian* kings were obliged to take all possible care of a golden plough, yoke, ax, and bowl, that

<sup>a</sup> HERODOT. lib. iv. ABU'L GHAZI BAHADUR KHAN, ubi supra, vol. i. par. 1. c. 3, &c. <sup>o</sup> HERODOT. ubi supra. Univers. hist. vol. xviii. p. 376, 377. & vol. vi. p. 63, 64.

(E) It appears from *Herodotus*, that, though some at least of the *Scythians* were under regal government, the power of the king in *Scythia* was circumscribed by the law. For, that author informs us, that one of the *Scythian* princes named *Scyles* was deposed by his subjects, in opposition to the laws, for celebrating the *Bacchanalia* after

the *Greek* manner. *Targitaus*, the first king of the *Scythians*, seems to have introduced that form of government into *Scythia*, which prevailed there in the days of *Herodotus*. This is a sufficient proof, that the *Scythians* had from the beginning some laws, or political institutions, in being among them (5).

(5) *Herodot. lib. iv. c. 62---80.*

fell down from heaven into *Scythia* in the reign of *Lipoxais*, *Apoxais*, and *Colaxais*, the sons of *Targitaus* the first king of *Scythia*. 2. The *Scythian* princes, by virtue of their office, assisted annually at the magnificent sacrifices offered to those holy instruments, which their subjects doubtless considered in the same light that other *Sabians* did their images, or even the celestial bodies themselves. 3. The *Argippæans* were looked upon as sacred by all the other *Scythians*; so that whoever fled into their territories, though on account of some enormous crime, was allowed to live under their protection. 4. The differences that arose among the other *Scythian* cantons were, for the most part, referred to the arbitration of this people, who were so mild and pacific, that they had no arms of any kind among them. 5. It was a political maxim in *Scythia* not to permit any foreigner, who retired thither, to return to his native country. 6. The *Agathyrsians*, a luxurious nation abounding with gold, had their women in common; which they imagined would promote concord, unanimity, and mutual benevolence, among them. There were probably other customs in *Scythia* that had the force of laws, which we may possibly take notice of, when we come to the modern history of the *Russians*, *Tartars*, *Kalmucks*, and *Chinese* <sup>p</sup>.

*Religion.*

It has been already observed, that the ancestors of the *Tartars* were immersed in idolatry, and that they worshiped some of the principal *Greek* and *Roman* deities. To *Hercules* likewise, in common with the *Greeks*, *Romans*, *Phœnicians*, and *Egyptians*, they paid divine honours. As they were nearly related to the *Germans*, they seem to have carried about with them, in their covered waggons, those small images representing certain gods held in great veneration by that people. For, that they roamed where they found the best pasture for their flocks, as many of the most antient *Germans* did, appears from several authors. The celebrated deity *Zamolxis* was probably worshiped by the *Scythians*, or antient *Tartars*, as well as the *Thracians*, on account of the salutary laws he gave them. For, that he was a famous legislator, and lived long before *Pythagoras*, may be inferred from *Herodotus*; and that a considerable part of the *Scythians*, at least, had a body of laws, to regulate their conduct by, is attested by *Epchorus*. Nor can it well be doubted, that these laws were framed by *Zamolxis*, when it is considered, that he annexed a most powerful sanction to his institutions; to wit, eternal felicity in a future state. And that many of the *Scythians* were greatly influenced by the sanction annexed to their laws, is exceeding probable; since they have been highly extolled for

<sup>p</sup> HERODOT. ubi sup. STRAB. pass.

their temperance, justice, wisdom, integrity, and most sublime friendship, both by *Ephorus* and *Strabo*. It should seem, therefore, that this people had not only an excellent system of civil and religious institutions, but likewise a most powerful motive to an observance of them. The hideous idols, that serve at present for objects of adoration to some of the pagan *Tartars* and *Chinese*, seem to have been deduced from the monstrous hieroglyphic figures by which the ancient *Egyptians* represented their false deities. Nor are those of the *Indians*, *Japanese*, &c. to be derived from a different source. But we shall expatiate upon this topic more largely hereafter, and consider more fully the traces of the old *Scythian* as well as *Egyptian* worship still remaining among the pagan *Tartars*, *Indians*, and *Chinese*, when we treat of the modern state of those nations †.

To the customs of the people under consideration, touched *Customs*. upon in the history of the *Scythians*, it may not be amiss to add the following. 1. When the *Scythians* took a cheerful glass, they sounded the strings of their bows, in order to rouse their minds, and prevent them from being dissolved in debauchery. 2. If the person who guarded the holy golden instruments above-mentioned, which the regal *Scythians* considered as their *Palladium*, happened to fall asleep upon the grand festival in the open air, his death was expected soon; and therefore he had a present made him of as much land as he could traverse on horseback in a day. 3. The *Issedonians*, *Arimaspians*, and other neighbouring cantons, were perpetually committing hostilities in each other's dominions. 4. The *Callipedes* and *Alaxons* lived upon wheat, onions, garlick, lentils, and millet, in which they differed from the neighbouring *Scythian* tribes. 5. Some cantons occupying a tract to the east of the *Borysthenes*, applied themselves to agriculture; but behind them, in an eastern direction, lay others whose sole employ consisted in taking care of their flocks. 6. The royal *Scythians*, whose territories were separated from those of the last-mentioned tribes by the river *Gerrbus*, looked upon all their neighbours as slaves, and seem to have exercised, at least for several ages, a sort of sovereign authority over them. 7. The *Thyssagetes* and *Fyrarians* spent their time in hunting, and lived intirely upon venison: the latter, attended by dogs and horses trained up for that purpose, having discovered their game from a tree, let fly their arrows at them, and then pur-

† Univ. hist. vol. vi. p. 68, 69, 70. HERODOT. l. iv. EPHOR. & STRAB. apud Bochart. Phal. l. iii. c. 9. ut & ipse BOCHART. ibid. NIC. DAMASCEN. de mor. gent. apud Stobæum, serm. v. BANIER's mythol. and fab. of the antients, &c. vol. ii. p. 135--149.

sued the chace. 8. The *Argippæans* used for food the fruit of a tree called *ponticon*, not unlike a bean. Out of this they squeezed a thick blackish liquor going among them under the name of *aschy*, which they drank mixed with milk, at the same time making a sort of cakes of the more solid part. 9. The *Argippæans* slept in winter under trees covered with a strong white cloth, and, in summer, under those trees without any covering at all. 10. The ancestors of the *Tartars* had such an aversion to swine, that they would permit none to be produced among them. 11. Though the greatest part of the *Scythians* contemned every species of wealth, yet the *Agathyrsians* were a luxurious tribe, and had their garments richly adorned with gold. 12. The *Androphagi* and *Melan-chlæniæns* were a sort of *Scythians* that fed upon human flesh; the former being perfect savages so late as the age of *Herodotus*; and the latter deducing their name from the black colour of the cloaths they always wore. 13. The *Budians*, a large and populous nation, according to that author, lived almost upon a fish called by the *Greeks* *φωρ*, which we apprehend to be the *pediculus* of *Gaza*. 14. Some of the *Massagetes* cloathed themselves with the skins of sea-calves, and others with the bark of trees. 15. The *Scythians* generally castrated their horses, that they might manage them with the greater ease. For, though these beasts were small, yet they were exceeding headstrong, and full of fire. 16. The antient *Tartars* frequently hunted stags and wild boars in the marshy grounds; but goats and wild asses in the spacious and open plains. 17. In their wars, they, for the most part, preferred the use of mares to that of horses; the former not being obliged to stand still, when they urined, as we learn from *Pliny* and *Solinus*. 18. They sometimes, in an engagement, held their bows in their right-hands, and sometimes in their left; and could discharge their arrows upon the enemy, either facing them, or flying from them. 19. When they found themselves obliged to sustain hunger for some time, they tied broad girdles round their waists, believing that this rendered fasting less disagreeable to them. 20. The *Scythian Nomades*, inhabiting the tract between the *Tanais* and the *Borysthenes*, lived for the most part in waggons, the lesser sort of which had four wheels, and the larger six. These contained within them houses made of clay, some of which had one, and others three little rooms, that were occupied chiefly by women, the men riding generally on horseback. The smaller waggons were drawn by four oxen, and the larger by six. 21. Many of the lower sort of *Scythians* lived upon horse-flesh and mares-milk, as do at present a great part of the

the vulgar amongst the *Tartars*. And that the *Moguls* used this sort of diet in the time of *Ogus Khan*, we learn from the *Tarter* historian. 22. Many of the *Scythians* so enervated themselves by being perpetually on horseback, that they were incapable of propagating their species ; and, when this happened, they put on the female habit. 23. Those persons who had lost their manhood, most of whom were of the higher rank, were greatly revered by the common people, and acquired great wealth by their predictions. 24. The *Scythians* that were almost constantly on horseback wore breeches that reached down to their ancles, as many of the *Turks* and *Tartars* do at present ; and shoes made of the sappy part, or interior bark, of trees : which sort of shoes are still used by the *Russians* and *Lithuanians*. 25. Drunkenness was a very fashionable vice among them, according to the *Greek* writers. Nay, the *Persians* gave them, from that vice, the name of *Sacæ*, or *Sakai*, which in *Persic* signified a glutton and a drunkard. 26. They wore exceeding long hair, which *Aristotle* ascribes to the moisture of their climate ; but *Lucian* thinks, that they considered such hair as an ornament. 27. Some of the *Scythian* hordes, or cantons, had houses, and even towns, consisting intirely of wood. This custom has prevailed among the *Russians*, of which the city of *Moscow* their metropolis is a flagrant instance, and several of the *Tartarian* nations inhabiting the northern parts of *Asia*, even to this day r.

THE language of *Scythia*, or antient *Tartary*, taken in its most extensive acception, must have been split into a vast variety of dialects. *Herodotus* informs us, that the tract between the country of the *Agrippæans* and the *Borysthenes*, a

Language.

\* HERODOT. ubi sup. & alib. STRAB. pass. PLIN. lib. vii. c. 2. lib. viii. c. 42, & alib. pass. PLUTARCH. conjugal. præcept. vol. ii. p. 133. in apophthegm. vol. ii. p. 174. & in Cræf. vol. i. p. 567. Lutetiæ Parisiorum, 1624. SOLIN. PLAT. de legib. lib. vii. p. 571. ed. Henrici Petri & alib. ERASISTRAT. apud Aul. Gell. noct. Attic. lib. xvi. c. 3. HIPPOCRAT. de aer. aq. & loc. comment. ANTIPHANES comicus in Misoponer. apud Athen. deipnosoph. p. 226. ÆLIUS DIONYSIUS apud Eustath. lib. c. p. 916. GROTII excerpt. ex tragoediis & comœdiis Græc. p. 624. HIPPOCRAT. de morb. lib. iv. c. 13. THEOCRIT. Id. A. 37. NIC. DAMASCEN. in excerptis Valesii, p. 510. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tar.* par. ii. c. 2, 3. LYSIAS in orat. pro Bacchio, Pythagor. & ALCÆUS apud Harpocraton. p. 321. JUL. POLLUX, lib. vii. c. 22. ARISTOT. in problem. PLAT. in prim. de legib. p. 515. PARMENO apud Athenæum, p. 221. ARISTOT. de gen. animat. LUCIAN. in Toxar.

small part of *Tartary* only, was inhabited by people that spoke seven different languages; and that the *Argippæans* had another also peculiar to themselves. Hence we may imagine, that there must have been a prodigious number of such dialects spoken in so large a part of the habitable world as we are at present considering. However, as the antient *Tartars* were quite separated from all other nations, and lived in a state of great simplicity, they cannot be supposed to have had the fourth part of the words to be met with either in the antient or modern *European* tongues. For, having been strangers to many thousand inventions, fashions, arts, instruments, customs, &c. known both to the antient and modern *European* nations, they could neither have had any names for them, nor technical terms relating to them. Nor, indeed, had they appellations for scarce any thing, but what nature produced among them; which will likewise hold true of their present descendants. If this be admitted, it cannot well be denied, that the primitive *Tartarian*, *Kalmuck*, or *Mungalic* words must at first, nay, even in the time of *Ogus Khan*, have been exceeding few; which likewise may be said of the primigenial radices of the *Chinese*. That there was a great affinity between the antient *Turkish*, *Tartarian*, and *Gothic* languages, has been evinced by *M. Strahlenberg*; and that these all, as to their first and original words, agreed very well with the *Hebrew*, *Chaldee*, *Arabic*, &c. tongues, or rather were deducible from them, has been rendered extremely probable by the same ingenious author. *Olaus Rudbeckius*, *Philippus Massonius*, and *Ludovicus Thomassinus*, have also set this point in the clearest light. However, *M. Theoph. Sigeffr. Bayer* does not come intirely into their opinion, though he pretends not to have any thing solid or substantial to urge against it. In fine, nothing can be a clearer demonstration of the truth of this opinion, than the surprising resemblance many of the *Gothic* and *Tartarian* primitive roots, which were used before any grammars, or artificial refinements of language, appeared in the world, bear to the corresponding terms in the *Hebrew*, *Chaldee*, *Syriac*, and *Arabic* tongues. But we shall not expatiate farther on this topic here, having already treated of the point it contains at large, in the history of the *Celts*.\*

\* HERODOT. lib. iv. M. VON STRAHLENBERG's introduction. sect. 4. p. 59—73. OLA. RUDBECK. ichthyolog. biblic. par. prim. de ave *selau*, &c. Upsalis, 1705. LUDOVIC. THOMASSIN. glossar. univers. Hebr. Parisiis, 1697. PHILIP. MASSON. apud TH. SIG. BAYER. Mus. Sinic. tom. i. in præfat. p. 30, 31. Petropoli, 1730. Vide etiam ipsum BAYERUM ibid.

WHETHER or no the antient *Tartars* had any alphabetic Letters. characters in use among them, we shall not take upon us to determine, as both sides of the question have been espoused by the learned. But we cannot help thinking, that those are in the right, who have endeavoured to maintain the affirmative. For that such characters were used among the *Scythians* in very early times, has not only been rendered probable by *Franciscus Foris Otrokocsi*, but also by a very antient tradition still prevailing among the *Hungarians*, according to *Joannes Tsetsius*. Nay, we have this very (F) *Scythian* alphabet exhibited to us by the famous *Matthias Belius*, who has taken great pains, not without success, to demonstrate the antiquity of it. To omit other arguments that occur, its letters were drawn from the right hand to the left, after the *Oriental* manner; which will not a little prejudice all the learned part of our readers in favour of what has been advanced by *Tsetsius* and *Otrokocsi*. Nay, some manuscripts written in the old *Hunno-Scythian* character are said to be still preserved by the *Szekelyi* (G), or original *Scythians* of *Transylvania*.

(F) The very learned M. *Bayer*, in one part of his works, takes the *Iberian* or *Georgian* letters to have been formed from the *Greek* alphabet, and to have been used by the ancient *Scythians*, even those who were seated in the remotest eastern regions. But elsewhere he asserts, that the present letters of the principal eastern and north-eastern *Tartarian* nations, which are of considerable antiquity, were deduced from the *Estrangelo* character. In this point, therefore, he can scarce be deemed intirely consistent with himself. For our part, we are inclined to adhere to the latter notion, as considerable numbers of the *Syrians*, either *Jacobites* or *Nestorians*, settled in the remoter parts of *Tartary*, and probably brought this cha-

rafter along with them. Nor can we think, that the *Iberian* or *Georgian* letters have such an air of antiquity as the old *Hunno-Scythian* alphabet published by *Belius*. It is true, the letters of that alphabet are too numerous to lay claim to the remotest antiquity; but as some of these are undoubtedly of a later date, so we believe others to be extremely antient. This, in our opinion, has been clearly evinced by *Belius*, to whom, for farther satisfaction on this head, we beg leave to refer our curious and inquisitive readers (6).

(G) This has been confirmed to one of us by M. *Michael Nethlebins Szekelybidi*, one of these *Szekelyi*, who lived for some time in the family of Count *Teleki*, a nobleman of profound erudition.

(6) *Tb. Sig. Bayer. vet. inscript. Præf. in comment. acad. Petropolit. tom. ii. p. 479, 480. Petropoli, 1729. Element. literatur. Brabmanic. Tangutan. Mungalic. in comment. acad. Petropolit. tom. iii. p. 417. Petropoli, 1732. de literatur. Munguric. in comment. acad. Petropolit. tom. vi. p. 326---333. Petropoli, 1738. Mss. Bel. de vet. lit. Hunno-Scythic. p. 30---61. Lipsia, 1718. Hyde hist. relig. vet. Persar. p. 522. Oxon. 1700.*



*silvania*. That the ancient *Scythians*, or *Tartars* (H), had also a symbolic, or hieroglyphic, character, may be inferred from *Clemens Alexandrinus* and *Herodotus*, as well as from what has been observed in a former part of this history. Nay, this may

This gentleman was born near *Clausenberg* in *Transilvania*, and admitted a member of *Wadham College, Oxford*, in the year 1743. He had frequently heard the Count talk of several manuscripts written in the *Hunno-Scythian* character, of great antiquity, still preserved in *Transilvania*; nor, according to him, does any person of learning there make the least doubt of the real existence of such manuscripts.

(H) This seems farther to appear from the hieroglyphic characters found near the source of the river *Irbyth*, which have been copied by *M. Von Strahlenberg*. The *Irbyth* is a little river, near a small town in *Siberia* of the same name, which discharges itself into the *Nytza*, as that does into the *Tura*, between the cities of *Japantzin* and *Tumen*. Such characters are also found in other parts of *Siberia*, and particularly near the river *Pyschma*; but we remember not to have seen any of them yet explained by the learned. The point under consideration receives likewise an accession of strength from what has been advanced by *Matthias Belius*, who observes that the hieroglyphic manner of writing, or rather the old rude picture-writing, still prevails among the illiterate *Hungarians*. Nor is it to be doubted, but that this manner of writing was natural, in the earliest ages, to all

nations. And therefore *M. Petit de la Croix* is not to be attended to, when he asserts, that the *Chinese* peopled part of *Tartary*, and at the same time introduced their symbolic characters into that country. Besides, a great part of *Tartary* was undoubtedly peopled before *China*, as being nearer the land of *Shinar*, where the whole race of mankind lived together at the time of the dispersion; and the *Chinese* have always industriously avoided an intercourse with other nations, as will hereafter be clearly proved (8).

It has been just observed, that the ancient *Hunno-Scythian* alphabet was of *Oriental* extraction; and consequently that it was at first the same with the original or primigenial alphabetic character of the East. It has likewise been remarked, that the *Brabmanic*, *Mungalic*, *Tangutan*, *Mangiwric*, and in short, all the present *Indian* and *Tartarian*, alphabets were deduced from the *Estrangelo* character. As, therefore, this last is manifestly of *Oriental* extraction, as well as the *Greek* alphabet, with the *Iberian* and *Armenian* letters proceeding from thence; and as the *Etruscan*, *Latin*, *Spanish*, *Arabic*, &c. had one common origin, we may conclude, that all the ancient alphabets, and consequently those of a later date deduced from them, had manifestly the same source (9).

(8) *M. Von Strahlenberg's historico-geographic. descript.* p. 370---380. *Matth. Bel. de vet. lit. Hunno-Scythic. sect. 2.* p. 15, 16. *M. Petit de la Croix in Genghis. p. 83.* *Kid. et Strahlenb. ubi sup.* p. 386. (9) *Matth. Bel. ubi sup. sect. ii.* p. 30---61. *Tb. Sig. Bayer. ubi sup.* See also *not. (F)*.

may be collected from an *Hunno-Scythian* manuscript still extant at *Florence*, according to *Zamoscius*; of which we shall speak more largely hereafter, when we come to the modern history of the *Hungarians*. For a full and ample

With regard to picture-writing, hieroglyphic and symbolical characters, it cannot well be denied, that they must have been previous to letters. Reason itself most clearly points out this obvious truth, and reason is herein supported by the whole stream of antiquity. Now as all letters owe their origin to one primigenial alphabet, peculiar at first to one particular people; it must be allowed, that one nation only used letters a considerable time after the invention of picture-writing, of hieroglyphic and symbolical characters, from whom they were gradually communicated to many others. But, notwithstanding this, some nations, situated in countries extremely remote from the region where letters first appeared, never made use of alphabetic characters; among whom may be ranked the *Americans*, and the *Chinese*, who were ignorant of that manner of writing when the *Europeans* first came among them. As, therefore, all nations seem to have understood either picture-writing, or hieroglyphic and symbolical characters, or both, but some could never attain to the knowledge of letters, it seems to follow, that the invention of letters was much more difficult than that of picture-writing and hieroglyphics. Farther, as all alphabets sprung originally from one, only one people could have any just pretence to the discovery of alphabetic characters. Nor

do we find, that the nations most remote from that people were ever capable of making such a discovery, though acute and penetrating enough in other matters; which amounts to a sort of presumption, that all the other nations, who had the use of letters communicated to them, were of themselves incapable of discovering them. So that all mankind, except one particular people, must have been void of a capacity adequate to such an invention. But how improbable is this, especially as no one nation can be pitched upon so transcendently superior in genius to the rest of mankind? It is therefore highly probable, that this was not a human invention, but proceeded originally from the source of all goodness, knowledge, and perfection; which, indeed, has been already proved by other arguments almost to demonstration. Which notion if we admit, from what has been advanced, it will farther follow, that GOD HIMSELF communicated the use of letters to mankind, or more properly to his own people, after the dispersion. For, had this been done before the time of that most memorable event, both the *Americans* and the *Chinese* would probably have had an alphabet from the remotest antiquity; it being almost impossible for any nation, especially one tolerably civilized, to have ever totally and irrecoverably lost so divine and useful an invention (1).

(1) *Warburton's divine legat. of Mos. b. iv. sect. 4. p. 80, 81, &c. See also the pref. to Johnson's discourses, p. 4---53. Lond. 1728.*

account of the origin, antiquity, nature, powers, and forms of all the alphabetic characters used at present by the principal *Tartarian* nations, we must beg leave to refer our curious readers to the learned *M. Bayer*, whose labours on this head can never meet with too great applause. It seems probable from *Herodotus*, that neither the *Scythians*, nor the *Thracians*, were unacquainted with the *Affyrian* letters; as also that the old *Persic* language was nearly allied to, if it was not intirely the same with, the *Affyrian*<sup>t</sup>.

*Learning.* FEW of the *Tartars* or *Moguls* cultivated any branch of literature before the reign of *Jenghiz Khan*; but, after that period, several of them made no inconsiderable figure in the learned world. This will be shewn hereafter, when we consider the present state of *Khowarazm* and *Great Bukbaria*, which are now in the possession of the *Uzbecks*. However, we ought not to suppose, that all the antient *Scythians* were totally void of even the least smattering in any of the liberal arts and sciences. History will by no means countenance such a supposition. For, that they had some knowledge of the medicinal virtues of plants, appears from *Pliny*. *Anacbarfis*, *Abaris*, and other native *Scythians*, were famous, even among the *Greeks* themselves, for their temperance, justice, wisdom, and profound erudition. Nor were they wholly unacquainted with the nature of poisons, as may be inferred both from *Aristotle* and *Pliny*. The former, as well as the latter, of those authors informs us, that they dipped their arrows in a poison prepared for that purpose, before they came to a general action with the enemy, which gave wounds, that infallibly proved mortal. This poison was a composition pre-

<sup>t</sup> FRANCISC. FORIS OTROKOSI origin. Hungar. p. 1. c. 7. et alib. JO. TSETSIUS de rect. Hungaricè scribendi & loquendi rat. p. 1. f. 2. MAT. BELIUS de vet. lit. Hunno-Scythic. sect. 2. p. 24, 30. Lipsiæ, 1718. NICOLAUS OLAHUS in Attil. c. 18. M. JOH. THUROCZIUS in chron. Hungaric. lib. i. c. ult. p. m. 28. ZAMOSCIUS apud Matthiam Belium ubi sup. p. 59, 60, 61. ut & ipse MATTHIAS BELIUS ibid. PHERECYD. SYR. apud Clem. Alexandr. ut & ipse CLEM. ALEXANDR. in Strom. lib. v. p. 567. EUSTATH. in Iliad. vi. v. 168. DIOD. SIC. lib. ii. HERODOT. lib. iv. UNIV. HIST. vol. vi. p. 92, 93. TH. SIG. BAYER. element. literatur. Brahmanic. Tangutan. Mungalic. in comment. academ. scient. imperial. Petropolit. tom. iii. p. 389—423. Petropoli, 1732. & tom. iv. p. 289, 290, 291, &c. Petropoli, 1735. Vid. etiam TH. SIG. BAYER. literatur. Mangiuric. in comment. &c. tom. vi. p. 325—339. Petropoli, 1738. et ejusd. element. Calmuc. in comment. &c. tom. vii. p. 345, &c. Petropoli, 1740. HERODOT. lib. iv. c. 87.

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pared in the following manner. The *Scythians* took female vipers, when bringing forth their young, killed them, and let their bodies corrupt for several days. Then they put a certain quantity of human blood into a pot, and buried it in a dunghill for some time. Afterwards, when this was reduced to a proper state of corruption, they took off the watry or ferous part, and mixed it with the liquor drawn from the putrefied carcases of the vipers. Whence the knowlege of this virulent poison came to them, we are not informed; but they probably received it from the *Indian Brahmins*. The *Scythians*, according to *Pliny*, were likewise supplied with an antidote against the venom or poison of serpents by those animals themselves. For he tells us, that they took stones out of the heads of some of them, which proved a sovereign remedy for any disorders proceeding from thence. This we take to be the present *Pedra de Cobra* of the *Portuguese*, and *La Pietra di Cobra* of the *Italians*, sent by some of the missionaries into *Europe*. That this wonderful stone has the virtues ascribed to it, we think, cannot well be denied; since some of them one of us himself has been an eye-witness of, as well as *Kircher*. The natural stone must be undoubtedly the most efficacious remedy. But a factitious one resembling it, composed only by the *Brahmins*, is likewise very famous. From this incident it seems to appear, that the *Brahmins*, and consequently the *Egyptian* theology propagated by them all over the East, had considerable influence in *Scythia*. For a farther account of the *Pedra de Cobra*, our curious readers may have recourse to the Fathers *Athanasius Kircher*, *Michael Boim*, and *Giuseppe Petrucci*; as well as to a minute and particular account of its wonderful virtues printed at *Bologna*, in 1732<sup>o</sup>.

WITH regard to the genius and disposition of the antient *Disposi-*  
*Tartars*, after what has been observed of the *Scythians*, we *tion.*  
have not much to say. Some of them have been represented as most sublimely virtuous, whilst others have been handed down to us in a quite different light, by the *Greek* historians. Their justice, temperance, contempt of riches, prudence, and fru-

<sup>o</sup> PLIN. nat. hist. lib. xxvi. c. 14. f. 87. edit. Hard. Parisiis, 1723. lib. xxvii. c. 4. & lib. xxv. c. 8. STRAB. lib. vii. NIC. DAMASCEN. apud Stobæum, serm. v. POSIDONIUS apud Senec. ep. xxx. p. 398. PLIN. lib. vii. c. 56. & lib. xi. c. 53. ARISTOT. de mirab. auscult. p. 1166. PLIN. lib. xxix. c. 4. P. MICHAEL BOIM. in Flora Sinenf. apud Athan. Kircher. in Chin. illustrat. p. 80, 81. ut & ipse ATHAN. KIRCHER. ibid. P. GIUSEP. PETRUCC. & Auct. anonym. in Descrizione delle virtù della Pietra di Cobra, &c. In Bologna, 1732.

gality, have been celebrated by *Æschylus*, *Chærilus*, *Ephorus*, and *Strabo*; but they have been as much decried for their inhuman cruelty and ferocity by *Apollonius*, *Diodorus Siculus*, *Ovid*, *Mela*, *Pliny*, and *Lucian*. They have also been accused of the greatest insolence, and a variety of the blackest crimes, by *Herodotus*, *Clearchus*, *Lyciscus*, and others. But such contradictory relations may be accounted for, if we consider how vast a tract was comprehended under the name of *Scythia*, and what a number of nations or tribes, differing in many particulars from one another, inhabited it. Besides, they might have been of different dispositions in different periods of time; and that this was really the case, has been intimated by *Strabo*. That author insinuates, that they had antiently been famous for their justice, continence, and frugality; but had been debauched a little before his time by the *Greeks* and *Romans*. Be this as it will, the progenitors of the *Tartars* in the remoter ages were so extremely rude and barbarous, that by the term *Tartarus* the *Romans* seem to have alluded to them. The northern part of *Scythia* has been considered by *Pliny* and *Solinus* as the most forlorn, dark, and dismal part of the terraqueous globe; which amounts to an evident proof, that the antients conceived a most melancholy idea of it. The *Nubian* geographer represents the land of *Jagog* and *Magog*, as well as the sea bordering upon it, as covered with eternal darkness; which exactly corresponds with the notion that has ever been entertained of hell. Nor do the antients seem to have understood any thing else primarily by the word *Tartarus*, than the thick, dark, caliginous air about the poles, though they afterwards applied it to the country itself that was covered with so gross and noisome an atmosphere. Some authors have not scrupled to charge the *Scythians* with atheism. But no one will believe this, who maturely weighs what has been here advanced, or pays the least regard to the testimony of *Herodotus* \*.

\* *ÆSCHYLUS* apud *Strabon.* lib. vii. *CHÆRIL.* in *Xerx.* diabas. *EPHOR.* apud *Strabon.* lib. vii. ut & ipse *STRAB.* ibid. *APOLLODOR.* apud *Strabon.* lib. vii. *DIOD. SIC.* lib. iv. *OVID.* trist. lib. iv. el. 4. *PLIN.* lib. vi. *MEL.* lib. i. c. 19. *LUCIAN.* in *Toxar.* *HERODOT.* lib. iv. *CLEARCHUS SOLENSIS* apud *Athenæum*, p. 524. *LYCISCUS ACARNAN.* apud *Polybium*, p. 789. *STEPHAN.* *BYZANT.* *SUID.* *HESYCH.* *STRAB.* p. 341. *VON STRAHLENBERG'S* introduct. p. 19. *PLIN.* lib. iv. c. 12. *SOLIN.* c. 15. *TIBUL.* in panegyri, ad Messal. *HOM.* apud *Strabon.* pass. *SHARIF AL EDRISI* in clim. vii. par. 1. Vid. etiam *BOCHART.* Chan. lib. i. c. 40. & *TH. SIG. BAYER.* commentar. origin. Sinicar. p. 307, 309. *Petropoli*, 1730.

## S E C T. II.

*The History of the Turks, Tartars, and Moguls, from their Origin, to the Time of Jenghiz Khan.*

**T**HAT *Japhet* was the great progenitor of the *Turks, Tartars, and Moguls*, seems to be a point almost universally agreed upon by the learned. Those who suppose the antient *Tartars, Scythians* to have been originally a colony detached from *Armenia*, must necessarily assent to that notion, as has been already observed; and yet these are the only persons who appear in the least to differ from the most generally received opinion. *M. Bayer* supposes *Gog* to have been the father of the *Scythians*, and *Magog* the progenitor of a people expelled by the *Scythians* from the country they afterwards possessed. But no regard, as we apprehend, is due to such a supposition. For, in the first place, *Gog* and *Magog* are words that seem nearly allied; and in the next, *Gog* is represented as the prince of *Meshech* and *Tubal*, brothers to *Magog*. From whence we may infer, that *Gog* was either some king or people of the descendents of *Meshech* and *Tubal*, bordering upon, or rather intermixed with, the sons of *Magog*. Father *Calmet* sets this point in a very clear light. Be that as it will, *M. Bayer* must allow, that the *Scythians*, or antient *Tartars*, are descended from *Japhet*, such a concession being the natural consequence of his (A) favourite hypothesis.

THE *Tartars* themselves deduce their origin from *Japhet*, or, as they call him, *Japhis*. *Nui*, say they, sent his eldest son

*The Tartars themselves*

\* THEOPH. SIGEFR. BAYER, de orig. et pris. sed. Scythar. in comment. academ. scientiar. imperial. Petropolitan. p. 390. Petropoli, 1728. M. JOHN|PHILIP. VON STRAHLENBERG's historico-geographic. descript. of the north and eastern parts of Europe and Asia, &c. Introduct. sect. 3. Lond. 1738. EZEK. c. xxviii. v. 2, 3. c. xxxix. v. 1. Prolegom. & dissertat. in omn. & sing. S. Script. libr. auctore R. P. D. AUGUSTINO CALMET, &c. Latinis lit. trad. a JOANNE DOMINICO MANSI, &c. p. 595—600. Luca, 1729.

(A) For, supposing them to have been originally *Armenians*, yet they must still be considered as the descendents of *Japhet*; since the *Armenians* were a colony of *Phrygians*, and consequently sprung from *Japhet*, as we

learn from *Herodotus*. To which we may add, that the *Armenians* deduce themselves from *Japhet*, if any regard is due to *Moses Chorenensis*, their principal historian (1).

(1) *Herodot. lib. vii. c. 73. Mos. Chorenens. hist. Armen. lib. i.*

*selves de- Ham to people the Indies, his second son Sam to inhabit the  
duce their country of Iran, and his youngest son Japhis to settle his  
origin family in the territory of Kuttup Shamach. Some of the  
from Turk Tartars have considered Japhis as a prophet, but others  
the son of only as a common person. They tell us, that after he  
Japhet. had quitted the mountain where the ark rested, he took  
up his habitation about the rivers Atell and Jaigick, and  
lived about two hundred and fifty years. The sons that sur-  
vived him, according to the Tartar tradition, were Turk,  
Chars, Sacklap, Russ, Maninach, Zwin, Camari, and Ta-  
rich. Mirkbond and Khondemir, in agreement with the sa-  
cred historian, make Japhet, or, as they call him, Jafeth  
Ben Nouh, the eldest son of Noah. They also affirm, that,  
after the ark had rested upon the mountain of 'Giudi in Ar-  
menia, his father gave him all the countries lying to the east  
and north of that province. Many of the Orientals believe,  
that Japhet had the following sons: Gin, Tchín, or Sin, the  
father of the Chinese; Seclab, the progenitor of the Sclavaq-  
nians; Manschuge, from whom came the Goths or Scythians  
called Jagiuge and Magiuge; Gomari, the Gomer of Moses;  
Turk, from whom descended the Turks, Tartars, and Moguls;  
Khalage; Khozar; Russ, the great ancestor of the Russians;  
Suffan, or Souffan; Ghaz, or Gaz; and Tarage, the founder  
of the Tarcoman nation. The Turkish writer Saadi, in great  
repute among his countrymen, likewise deduces the Ottoman  
or Othman family, and consequently the nation to which it  
belongs, from the house of Japhet<sup>b</sup>.*

Turk suc-  
ceeds his  
father Ja-  
phet.

TURK, according to the Orientals, received the surname  
of *Jafeth-Oglan*, or *Japhis-Oglani*, i. e. the son of Japhet,  
from his father, who also appointed him to bear the chief  
rule in his family, after his death. As Turk was a man of a  
superior genius, he invented many of the conveniences of life,  
made himself tents, and fixed his residence in a place known  
at present by the name of *Isackkoll*. He governed his family  
and subjects many years, with great justice, prudence, and  
moderation. According to (B) *Mirkbond* and *Khondemir*, he  
at

<sup>b</sup> ABU'L-GHAZI BAHADUR Khan's genealog. hist. of the Tart.  
par. i. c. 2. Lond. 1730. MOHAMMED EBN EMIR. KHOANDSCH.  
five MIRKH. in Raoudhat elsaf. GAIATHEDDIN EBN. HAMAMED.  
five KHONDEM. in Khelassat alakh. SAADI in the pref. to Demet.  
Cantemir's hist. of the Othm. Emp. p. 14. Vid. & D' HERBEL.  
biblioth. oriental. p. 470. & p. 897.

(B) M. D'Herbelot apparently *Mirkbond* and *Khondemir*. In  
contradicts himself in some arti- one (2) or two, he makes them  
cles relating to the identity of the same historian; but in others

(2) D'Herbel. biblioth. orient. in art. *Mircond*, & in art. *Raoudhat elsafo*.

he

at first settled upon a most delicious spot of ground, called afterwards by the *Moguls Silenkai*, and by the *Arabs Siluk*; taught his people to erect that sort of huts, in one of which he himself resided, called by the *Persians Khargiab*; and formed a body of salutary laws for the use of his descendants. These laws, going under the appellation of *Jassa* and *Jassak* among the *Moguls*, were renewed and augmented by *Jenghiz Khan*. We are informed by the *Tartars*, that *Turk* had four sons, to wit, *Taunak*, *Zakale*, *Bersazar*, and *Amlak*; but some *Oriental* writers mention these five, *Ilmingeb*, *Toutek*, *Jenghel*, *Basegia* or *Barsesia*, *Pir Scheber*, and *Ilak* or *Imlak*. From him the country in which he fixed himself was named *Turkestan*, and his subjects *Turks*. The *Tartar* historian gives us no account of his age when he died; but other Eastern authors say, that he lived two hundred and forty years, and was cotemporary with *Kejmaras* or *Cajoumaras*, the first king of *Persia*, of the dynasty of the *Pischadians* <sup>c</sup>.

*T'AUNAK*, who succeeded his father *Turk*, became a very *Taunak*. rich and ingenious prince. Besides many other inventions, highly advantageous to society, he discovered the use of salt. *Abu'l Ghazi Babadur Khan* makes him also cotemporary with *Kejmaras*, and affirms him to have lived two hundred and forty years. According to the later Eastern writers, this prince could have had only three brothers, the whole posterity of *Turk* being divided into four large tribes, denominated the *orda's* of *Erlat*, *Gialair*, *Kaugin*, and *Berlas* or *Perlas*; of the last of which was the famous *Timur Beg*. This division, however, remained only till the time of *Ogus Khan*, when a new one was introduced. But this last seems to have been nothing more than a subdivision of every *orda* or horde into four lesser tribes. For, if this had not been the case, how could any Eastern historian, with any colour of reason pretend to deduce the family of *Timur Beg* from the tribe or *orda* of *Berlas* <sup>d</sup>?

*JELZA KHAN* ascended the throne after his father *Taunak*, *Jelza* who appointed him his successor. He reigned many years, *Khan*.

<sup>c</sup> MOHAMMED EBN EMIR KHOANDSCH. GAIOTHEB. EBN HAMAMED. ABU'L GHAZ. BAHAD. ubi sup. <sup>d</sup> ABU'L GHAZI BAHADUR KHAN, ubi sup. MOHAM. EBN EMIR KHOANDSCH. GAIATHEB. EBN HAMAMED. ubi sup. AHMED EBN ARABSHAH in vit. *Tim. Beg*.

(3) he expressly declares them to be two different writers, which we take to be the most agreeable to truth. Nor ought this to be any matter of surprize, since accuracy is a fault that the *French* writers are not frequently guilty of.

(3) *Idem* in art. *Jaseth Ben Noub*, & *Turk*.



but we find nothing memorable related of him. The *Tartars* themselves have no traditions that relate to any remarkable occurrences which happened in his reign <sup>e</sup>.

**Dibbakui Khan.** DIBBAKUI KHAN, after his father *Jelza Khan's* decease, was recognized king of the *Turks*. He had been declared presumptive heir to the crown, before the death of *Jelza Khan*; and after a long reign, disposed of the succession to his son *Kajuk Khan* <sup>f</sup>.

**Kajuk Khan.** KAJUK KHAN had a long and prosperous reign. He seems to have gone under the name of *Gaiuk Khan* amongst some of the *Oriental* historians. The same writers likewise call his father *Ilingé Khan*, and intimate that he governed his people by the laws, or political institutions, framed by *Turk*. *Kajuk Khan* arrived at an extreme old age, and was succeeded by his son *Alanza Khan* <sup>g</sup>.

**Alanza Khan.** SOME of the Eastern authors give *Alanza Khan* the name of *Alingeh Khan*, or *Ilingeh Khan*. His subjects, whilst he reigned, wallowed in luxury, and a profusion of all kinds of delights. This enervated and debauched their minds, drew them into a variety of vices, and at last fixed them in idolatry. *Alanza Khan*, having two twin-sons, *Tatar* and *Mogul*, or more properly *Mung'l*, divided his dominions between them; a little before his decease.

**Tartars descended from Tatar Khan, and the Moguls from Mogul Khan.** FROM *Tatar Khan* the *Tatars* or *Tartars* derived their name, as the *Moguls* did theirs from *Mogul* or *Mung'l Khan*. These two branches of *Turks*, being thus rendered independent on one another, formed two considerable empires, which, according to *Abu'l Ghazi Bhabadur Khan*, flourished for several generations. As our readers will expect to meet with something relative to those empires here, we shall beg leave to give concise and distinct accounts of them both, beginning with that of the *Tartars* <sup>i</sup>.

**Tatar Khan.** I. TATAR KHAN, the son of *Alanza Khan*, arrived at old age, and governed his subjects many years. But all the remarkable occurrences of his reign, if any then happened, have been long since buried in oblivion <sup>k</sup>.

**Buka Khan.** BUKA KHAN succeeded his father *Tatar Khan*, and had likewise a pretty long reign. But nothing of moment concerning him is to be met with, either in *Mirkbond*, or the *Tartar* historian <sup>l</sup>.

<sup>e</sup> ABU'L GHAZI BAHADUR KHAN, & MOHAM. EBN EMIR KHOANDS. ubi sup. <sup>f</sup> Idem ibid. <sup>g</sup> Idem ibid. <sup>h</sup> ABU'L BAHADUR KHAN & MOHAM. EBN EMIR KHOANDSCH. ubi sup. <sup>i</sup> ABU'L GHAZI BAHADUR. KHAN, ubi sup. c. 3. <sup>k</sup> Idem ibid. & MOHAM. EBN EMIR KHOANDSCH. ubi sup. <sup>l</sup> Idem ibid.

AFTER the death of *Buka Khan*, his son *Jalanza Khan*, *Jalanza* took into his hands the reins of government; but we find *Khan*. nothing memorable related of him <sup>m</sup>.

ETTALA, or according to *Mirkbond*, *Iffali*, *Khan* succeeded *Ettala* his father *Jalanza Khan*. *Mirkbond* calls this last prince *Bi-Khan*. *lingheb Khan*; but has transmitted to us nothing remarkable, either of him or his son <sup>n</sup>.

ATTAISIR, or *Aksur*, *Khan* came after *Ettala Khan*, and *Attaisir* was engaged in bloody wars; but what success attended him *Khan*. therein is not known <sup>o</sup>.

AFTER the death of *Attaisir Khan*, his son *Orda*, or *Ordu Ordu*, *Khan* came to the *Tartar* throne: he had a long pacific *Khan*. reign, and died regretted by his subjects *P*.

BAYDU KHAN entered upon the government after his father *Orda Khan*, and possessed his dominions many years in *Baydu Khan*. peace; but, towards the close of his reign, he engaged in a war with the *Moguls* or *Mungals*. This war he did not finish; but left the conclusion of it to his son *Siuntz Khan* <sup>q</sup>.

SIUNTZ KHAN met with bad success in the beginning of *Siuntz* his reign, being frequently defeated by *Il Khan*, emperor of *Khan*. the *Moguls*. This induced him to enter into an alliance with the *khan* of the *Kergis*, a potent prince, by virtue of which he had a large body of auxiliary troops sent him. However, notwithstanding this accession of strength, he found himself incapable of making head against *Il Khan*, who commanded a very formidable well-disciplined army. *Siuntz Khan* therefore, by inspiring all the neighbouring princes with a jealousy of the overgrown power of *Il Khan*, which threatened them with speedy destruction, prevailed upon them to unite their forces with those of the *Tartars* against him. When they had assembled all their troops, they attacked *Il Khan* in his intrenchments; but were vigorously repulsed. They, therefore, after some repeated attacks, that proved ineffectual, threw away their arms, and feigned a precipitate flight. This gave them an opportunity of drawing the *Moguls* out of their intrenchments into an ambuscade which (C) *Siuntz Khan* had before pre-

<sup>m</sup> *Idem* *ibid*.    <sup>n</sup> *Idem* *ibid*.    <sup>o</sup> *Idem* *ibid*.    <sup>p</sup> *Idem* *ibid*.

<sup>q</sup> ABU'L GHAZI BAHADUR KHAN, *ubi sup.* c. 3.

(C) We are told by *Mirkbond*, that, after the death of *Sunig*, or *Sidig*, *Khan*, who must have answered either to the *Baydu* or *Siuntz Khan* of the *Tartar* historian, the civil and foreign wars, in which the *Tartars* were engaged, so divided them, that their great empire was intirely overturned. Notwithstanding which, adds the same author, the proper *Tartars* always afterwards kept themselves separated from the other *Turkish* nations of the *East* (4).

(A) *Mirkbond ubi sup.* Vid. etiam *D'Herbel. biblioth. orient.* p. 375.

pared for them. The consequences of which, were the total ruin of *Il Khan's* army, and the utter subversion of the empire of the *Moguls*.

Mogul  
Khan.

2. *MOGUL*, or *Mung'l*, *Khan* was the first monarch of the *Maguls*, who received their denomination from him. He was a prince of a very melancholy disposition, from which circumstance he deduced his name, *Mung* in the *Tartarian* language signifying *melancholy*. He reigned a long time, and at his death left four sons, *Kara Khan*, *Auwas* or *Azer Khan*, *Khauwas* or *Ghez Khan*, and *Khavar* or *Or Khan*. We are told, that in a direct line from the eldest of these sons descended the famous *Jenghiz Khan*.

Kara  
Khan.

*KARA KHAN*, after his father's death, by the right of primogeniture, came to the empire, and was a very powerful prince. During the summer, he made his abode about the mountains of *Ar-tag* and *Car-tag*, called at present *Uluk-tag* and *Kitzik-tag*. In the winter he held his residence upon the banks of the river *Sirr*, at the foot of the mountains, which are to the north of that river. The *Tartars* tells us, that in his time the true religion was banished out of the world, and idolatry substituted in its place. However, his son *Ogus* or *Oguz Khan* worshiped the true God, abandoned two wives, because he could not prevail upon them to depart from idolatry, and married a third, that embraced his own religion. *Kara Khan*, being informed of this, by the advice of several *Mogul* lords, assembled a body of troops, in order to surprise *Ogus*, and put him to death as he was hunting, without any noise. But *Ogus's* beloved wife being apprised of this resolution, found an opportunity of acquainting her husband with his father's design. Upon which *Ogus* drew together some forces, amongst which were several of his relations, who were fallen much below the grandeur of their birth. To these he gave the surname of *Vigurs*, or auxiliaries. In the mean time, *Kara Khan*, being advanced with a powerful army, engaged his son *Ogus*; but was overthrown, notwithstanding the superior number of his troops. The khan had his head pierced by an arrow in the action, of which wound he soon after died.

Ogus  
Khan.

*OGUS*, or *Oguz Khan*, being advanced to the throne, caused an order to be published, that every one should embrace the true religion. Those, who readily obeyed this order, he heaped favours upon; but as many of the idolaters as could be met with, he put to the sword. However, some of them retired into the dominions of the khan of the *Tartars*, who then resided in the neighbourhood of *Djurdjut*, situated towards the frontiers of *Khathai* or *Kitay*. The *Tartar* khan, taking

ABU'L GHAZI BAHADUR KHAN, par. ii. c. 4.  
c. 1.

Idem ibid. c. 1, 2.

Idem ibid.

these fugitives under his protection, was defeated in a general action by *Ogus Khan*, who took such an immense quantity of plunder in the *Tartarian* territories, that it would not have been possible to have carried it off, had not one of his soldiers on this occasion invented chariots. These chariots or carriages the *Moguls* at that time called *Kunneck*, and the author of the invention *Kankli*; from whence the whole tribe known by the name of *Kankli*, or *Kangheli*, is said to be sprung<sup>a</sup>.

ACCORDING to the *Tartar* historian, *Ogus Khan*, after a *He sub-* war, which lasted seventy-two years, obliged all his neighbours *dues the* to submit to him, and to resume the true religion. Then he *people of* reduced the whole empire of *Kitay* or *Kathay*, the city of *Kitay*, *Dsurdsut*, the kingdom of *Tangut*, and *Cera Kitay*. But upon *and other* the sea-coasts, among the mountains behind *Kathay*, he was repulsed by *Itburak* or *Iberak Khan*, and forced to post himself in an advantageous camp between two vast rivers, in order to secure himself against a surprize. As *Ogus Khan*, and his chief officers, were attended by their wives in this expedition, one of those ladies, whose husband was killed in the late action, being big with child, found herself obliged to retire into an old hollow tree, when her pains came upon her, and was there delivered of a son. The khan, being informed of this, gave the child the name of *Kipzak*, which in the antient *Turkish* signified a hollow tree. When this boy arrived at a proper age, *Ogus Khan* sent him with a considerable army against the *Vrusses*, *Vlaks*, *Madfabrs*, and *Bashkirs*, who inhabited the banks of the rivers *Tin*, *Atell*, and *Jaigick*. These people he subdued, and reigned thirty years in that country. From (D) this *Kipzak* is descended that tribe, which has all along gone under the denomination of *Kipzaks*, *Cabgiaks*, *Kiptchaks*, or *Kipjabs*<sup>a</sup>.

SEVENTEEN years after, *Ogus Khan* attacked *Itburak*, or *He far-* *Iberak Khan* a second time, intirely defeated him, put him *ther ex-* to death, and then made himself master of all his dominions. *tends his* He also seized upon the towns of *Sairam* and *Tashkant*, and *conquests*.

<sup>a</sup> Idem ibid. Vid. etiam D'HERBEL. biblioth. orient. p. 248.

<sup>a</sup> Idem ibid.

(D) *Kipzak*, *Cabgiak*, *Kiptchak*, or *Kipjab*, and his posterity, seated themselves in a part of the vast plain lying to the north of the *Caspian* sea. These *Tartars* have retained the name of their great ancestor *Kipzak* or *Kipjab*, to this very day. Their country is at present called, both in *Turkish* and *Persian*, *Dasht Kipzak* or *Kipjab*, the plain of *Kipzak* or *Kipjab* (5).

(5) D'Herbel. biblioth. orient. p. 222.

sent his son with a large detachment to subdue *Turkestan* and *Andidjan*; which having effected, he rejoined his father, after having spent six months in the expedition. After this junction, *Ogus Khan* reduced *Samarkand* and *Great Bukharia*. Then he possessed himself of *Balk* or *Balkhe*, and about the middle of winter advanced to the town of *Khor*. But it being extremely cold here, and a vast quantity of snow having fallen, his troops sustained infinite fatigues. However, after the reduction of *Khor*, he continued his march, giving the strictest orders, that none of his men should stay behind upon any pretence whatsoever. But, at the approach of the spring, making a review of his army, he found several of his men missing, who yet arrived some days after this review. Upon their arrival, he demanded of them the reason why they had not kept up with the rest of his troops. To which they answered, that having marched at first a little more leisurely than his other men, there fell so much snow in one night, that they could not possibly rejoin them. To which they added, that as all their horses and camels had burst, they could not possibly till that time appear before him. Whereupon the *Khan*, in memory of this accident, gave them the surname of *Karliks*, that word in the old *Turkish* or *Tartarian* language signifying snow. And from these people it is, that the *Karliks* deduce their original \*.

He takes  
Cashmir.

*OGUS KHAN*, arriving in the neighbourhood of *Cashmir*, a famous city to the north of *Indistan*, found *Jagma*, the khan of that town, prepared to give him a proper reception. That prince having received intelligence of the khan's march, had possessed the avenues of the mountains, and the banks of the rivers which are about *Cashmir*; by which means he gave a check to the progress of the *Mogul* arms for a whole year. But at last *Ogus Khan* surmounted all difficulties, defeated *Jagma's* troops, took *Cashmir*, and put the greatest part of the inhabitants, together with the khan himself, to the sword. After which the *Mogul* monarch returned by the way of *Badagshan* and *Samarkand* into his own dominions.

He under-  
takes an  
expedition  
against  
Iran.

SOME time after, taking a resolution to invade *Iran*, he commanded his men to amass a large quantity of provisions, and make all the proper dispositions for a long march. Then setting forward with his numerous forces, he was joined at the town of *Talash* by some stragglers, who had staid behind in the late *Indian* expedition. Having asked one of these, how it came to pass that they did not arrive sooner; he answered, That their horses in general, and his own in particular, had

\* *ABU'L GHAZI BAHADUR KHAN*, ubi sup.

† *Idem ibid.*

been quite spent. To which he added, that his wife being delivered on the road, and so reduced with hunger, that she had no milk wherewith to nourish her child, he killed some game for her support, that she might be capable of giving her infant suck. Whereupon the khan furnished him with a horse and provisions, permitted him to return home, and in memory of that event gave him the name of *Kall-atz*, *kall* in antient *Turkish* signifying to *sit* or *stay behind*, and *atz* denoting *hungry*. The posterity of *Kall-atz* (E) have since that time increased to such a degree, that there are at present several very numerous branches of them <sup>2</sup>.

OGUS KHAN, entering *Iran*, found that country greatly *He takes* embroiled. *Rejomaras*, the first king of *Iran*, being dead, and *many cities* his successor *Hushang* then under age, the nobles of the king- *of Iran,* dom (taking advantage of this prince's minority) waged war *Armenia,* among themselves. This greatly facilitated the reduction of *&c.* *Khorassan* to *Ogus Khan*. From thence he moved towards the cities of *Irak*, *Aderbayagjan*, and *Armenia*; some of which he took by force, and others by capitulation. Being, in this expedition, at the city of *Sbam*, he ordered one of his most faithful attendants to bury privately a golden bow in the eastern part of the neighbouring forest; but in such a manner, that only an exceeding small bit of it could be seen. Which being done, he commanded the same person to bury so likewise three golden arrows, on the west-side of the same forest. A year after, he sent his three eldest sons, *Kiun*, or the sun, *Ay*, or the moon, and *Juldus*, or the star, to hunt on the east-side of the aforesaid forest, with orders to bring him whatever they found therein. Then he dispatched his three younger sons, with orders to repair to the chace, but on the west-side only. The first of these had the appellation of *Kuck*, or the heaven; the second that of *Tag*, or the mountain; and the third that of *Zenghiz*, or the sea. The former, besides a large quantity of game, brought with them, at their return, the golden bow they had found; and the latter the three golden arrows, likewise with much game. The khan, having caused the game to be dressed, and added many other dishes to it, made a great feast on this occasion; after the conclusion of which, he divided the golden bow among his three eldest sons, and permitted also the three others to keep each of them a golden

<sup>2</sup> *Idem* *ibid.* See also the Introduction of M. VON STRALENBERG, p. 65.

(E) The *Kall-atzes* seem to notice of by *Car. Stephanns*, in be the *Calaci* of *Tacitus*, taken his dictionary (6).

(6) *Car. Steph. diff.* p. 534.

arrow. He resided some years in the principal towns he had conquered ; and, having left strong garison. in those of them that were defensible, he led back his army into his hereditary dominions <sup>a</sup>.

*He appoints his son Kiun Khan his successor.*

AT his return, he erected a magnificent tent, adorned with golden apples, curiously enriched with all sorts of precious stones ; and invited to a grand entertainment his sons, the noblesse, and all the officers of distinction in the empire. He ordered nine hundred horses, and nine thousand sheep, to be killed on this occasion ; and provided nine leathern bottles filled with brandy, and ninety with *kumisse* or mares-milk, for the use of his illustrious guests. Then, having thanked his sons for their inviolable fidelity to him, he made them sovereign princes, giving them subjects of their own. As for the lords of his court, and his principal officers, he rewarded each of them according to his respective merit. His three eldest sons received from him the name of *Bussuk*, that is, *broken*, in memory of the golden bow, which they had found, and parted among themselves. And to the three youngest he gave the surname of *Utz-ock*, or *three arrows*, in remembrance of the adventure above-mentioned. Then, telling them, that, among their ancestors, a bow was the symbol of dominion, and the arrows that of ambassadors, he appointed *Kiun* his successor, and declared the descendents of the *Bussuks* only to have a right to the crown. As for the *Utz-ocks*, and their posterity, they were to remain in a state of subjection to their brethren for ever <sup>b</sup>.

*He leaves governors in all his conquests.*

IN fine, this great conqueror made himself master of *Kathay*, and subdued all the *Turkish* tribes or nations of the East. He also reduced *Persia*, *Khorassan*, *Media* or *Adar-bayagjan*, and *Armenia* ; and planted, in the countries he possessed himself of, the true religion. Those, who embraced it, he treated with great lenity, and even heaped many favours upon them ; but the idolaters he cut off without mercy. He likewise left governors in all his conquests, commanding them to govern according to the *Oguzian* laws, which he had caused to be promulged for the good of all his subjects.

*His memory held in high veneration over a great part of the East.*

THE memory of *Ogus Khan* is still held in high veneration over a great part of the East. He is considered as the greatest hero, except the famous *Jenghiz Khan*, that ever lived, at least in the Eastern parts of the world, by the *Turks* and *Tartars* of all denominations. The *Ottomans*, or *Othman*

<sup>a</sup> MOHAMMED EBN EMIR KHOANDSCHAH, five MIRKHOND, & ARU'L GHAZI BAHADUR KHAN, ubi sup. Vide etiam D'HERBEL. biblioth. orient. p. 685. <sup>b</sup> ABU'L GHAZI BAHADUR KHAN & MIRKHOND, ubi sup. D'HERBEL. ibid.

*Turks*, so called in contradistinction to the *Turkish* or *Tartarian* tribes settled in *Great* and *Little Tartary*, from him, assume the name of *Oguzians*; and pretend, that the *Othman* or *Ottoman* family is descended in a direct line from *Ogus Khan*. But we shall, perhaps, have an opportunity of expatiating more largely upon this point hereafter <sup>b</sup>.

OGUS KHAN, having reigned, according to the *Tartar* <sup>He is succeeded by his son Kiun Khan.</sup> historian, an hundred and sixteen years, departed this life, and was succeeded by his son *Kiun* or *Ghun Khan*. That prince, being advised thereto by one of his father's old counsellors of the tribe of the *Vigurs*, made a partition of the empire. He divided *Ogus Khan's* immense dominions among the six brothers already mentioned, and all their sons. As each of them, therefore, had four sons born in lawful wedlock, and four by his concubines, *Kiun Khan's* dominions were greatly dismembered, and, after this event, assumed quite a different form. This we learn from *Abu'l Ghazi Bahadur*, the khan of *Khovarazm*; but, according to *Mohammed Ebn Emir Khoandscbah*, commonly called *Mirkhond*, the *Persian* historian, the division of the *Turkish* nation into tribes, which this seems to allude to, happened in the time of *Ogus Khan*. That prince, says this author, divided the *Oriental Turks*, that is to say, all those remote *Turkish*, or *Tartar*, nations seated beyond the *Gibon*, or the *Oxus*, into twenty-four different tribes. As many of them are still in being, our readers will expect an ample account of them, when we come to the modern history of the *Tartars* <sup>c</sup>.

THE throne becoming vacant by the death of *Kiun Khan*, <sup>Ay Khan.</sup> who reigned seventy years, his brother *Ay* or *Ai Khan* succeeded him. This prince seems to have had a long reign, but we find nothing remarkable related of him by any of the *Eastern* <sup>d</sup> historians.

AFTER *Ay Khan* came *Julduz* or *Ilduz Khan*, who was *Julduz* not the brother of the former prince already mentioned, but *Khan*, another of the same house. *Julduz Khan* held the reins of the empire with great conduct and prudence; but did not live long after his accession to the throne <sup>e</sup>.

MENOLI KHAN succeeded his father *Julduz Khan*. He *Mengli* swayed the sceptre very worthily, died in peace at a great age, *Khan*. and left the empire to his son *Tinjis* or *Tengis Khan* <sup>f</sup>.

<sup>b</sup> ABU'L GHAZI BAHADUR KHAN & MIRKHOND ubi supra.  
D'HERBEL. ibid.

<sup>c</sup> ABU'L GHAZI BAHADUR KHAN's genealogic, hist. of the *Tatars*, par. ii. c. 3. MOHAMMED EBN EMIR KHOANDSCHAH ubi sup.

<sup>d</sup> ABU'L GHAZI BAHADUR KHAN ubi sup.

<sup>e</sup> Idem ibid.

<sup>f</sup> Idem ibid.



Tingis  
Khan.

NOTHING very memorable is said of *Tingis Khan*. We are only told, that, in his old age, he resigned the crown in favour of his son *Il Khan*, that he might employ the remainder of his days in exercises of devotion. He is called by *Mirk-bond Tongbur Khan* <sup>c</sup>.

Il Khan.

*IL KHAN*, and *Siuntz Khan*, a descendent of *Tatar Khan*, were cotemporaries. These two princes were continually at war together: but *Il Khan* always proved victorious; which obliged *Siuntz Khan* to procure the assistance of the khan of the *Kergis*, a potent prince, with magnificent presents. He likewise found means to unite all the neighbouring princes against *Il Khan*, and put a period to the *Mogul* empire, as we have already related in the history of *Siuntz Khan* <sup>b</sup>.

Kajan and  
Nagos re-  
sire into  
the moun-  
tains.

OF *Il Khan*'s family only two survived the intestine defeat given that prince by *Siuntz Khan*. These were the youngest of his sons, called *Kajan*, and his nephew *Nagos*, his brother's son, who were both of an age, and both married the same year. These two princes, with their wives, had been taken prisoners by *Siuntz Khan*; but found means to make their escape. Being arrived in their own country, they seized upon all the camels, horses, cows, and sheep, that had not been carried off by the *Tartars*; which they easily did, having no one to dispute that property with them, all the other *Moguls* having either perished in the battle, or been put to the sword by *Siuntz Khan* after that unfortunate action. Then stripping some of the slain, lying on the field of battle, they took their cloaths, and retired into the mountains <sup>i</sup>.

They ar-  
rive in Ir-  
gana Kon.

SEVERAL of these they traversed without much difficulty, and at last advanced to the foot of an exceeding high mountain, which had no way over it, but a very small path made by certain animals called in the *Tartar* language *archara*. This path they found themselves obliged to make use of, though it was so streight, that only one could pass at a time, and he in the most imminent danger of breaking his neck at the least false step. Having ascended the mountain on one side by this path, they descended it also on the other by the same, and were agreeably surpris'd to see themselves in a most delightful tract, interspersed with rivulets, and charming meadows, abounding with a vast variety of delicious fruits, and inclosed on all sides by inaccessible mountains, in such a

<sup>c</sup> ABU'L GHAZI BAHADUR KHAN & MOHAM. EDN EMIR KHOANDSCH. ubi sup. <sup>b</sup> ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*, par. ii. c. 4. <sup>i</sup> Idem ibid. c. 5.

manner as to shelter them from all future pursuits of the *Tartars*<sup>k</sup>.

HERE they lived some time, and gave this beautiful coun- *What that*  
try the name of *Irgana-Kon*, in allusion to its situation; *Ir- name fig-*  
*gana* signifying in the old language of the *Moguls* a valley, *nissus*.  
and *Kon* a steep height. In process of time, these two fami-  
lies very much increased. *Kajan*, whose posterity was the  
most numerous, called his descendents *Kajath*; but the peo-  
ple springing from *Nagos* were divided into two tribes, one of  
which received the appellation of *Nagosler*, and the other that  
of *Durlagan*. *Kajan*, being a strong and robust man, had re-  
ceived the name which he bore from his father *Il Khan*; *Ka-*  
*jan* signifying a torrent that falls with great rapidity from the  
top of a rock<sup>l</sup>.

THESE two *Mogul* princes, and their descendents, lived *They lived*  
in this place above four hundred years. But the latter then *here above*  
finding it too narrow for them, meditated a return to the fine *four hun-*  
country their ancestors had been obliged to abandon by *Süntz* *dred years*,  
*Khan*. However, for some time, they found this extremely  
difficult, the path that conducted their forefathers into *Irgana-*  
*Kon* having been long destroyed. At last they discovered,  
that one part of the high mountain above-mentioned was not  
very thick in a certain place, and also that it intirely consisted  
of iron ore. To this, having before set fire to a layer of wood,  
and another of charcoal, laid round the foot of the mountain,  
they applied seventy leathern bellows, and at last melted the  
mountain here in such a manner, that an opening was left  
large enough for a loaded camel to pass. And through this  
passage they all marched out with great joy<sup>m</sup>.

AT that time the *Moguls* had a khan of the family of *Bertezena*  
*Curlafs*, of the posterity of *Kajan*, whose name was *Berte- kban of*  
*xena*. This prince, by his embassadors, immediately acquainted *the Mo-*  
the neighbouring tribes with the fally the *Moguls* had made *guls, who*  
out of *Irgana-Kon*; and commanded those who had formerly *they sal-*  
been dependent on the *Mogul* khans, to make their submission *lied out of*  
to him. As this was attended with menaces of pursuing with *Irgana-*  
fire and sword those who refused such submission, some of *Kon*.  
them, without hesitation, put themselves under his govern-  
ment<sup>n</sup>.

<sup>k</sup> ABU'L GHAZI BAHADUR KHAN, ubi sup. M. PETIT DE LA  
CROIX in hist. de Genghizcan, p. 8. M. VON STRAHLENBERG's  
historico-geographical descript. p. 417, 418. <sup>l</sup> Idem ibid.  
Vid. & ABDALLAM BEID. in hist. Sin. p. 69. 70. & D'HERBEL.  
bibl. orient. p. 489. <sup>m</sup> Idem ibid. M. VON STRAHLEN-  
BERG's historico-geographical descript. p. 417, 418. <sup>n</sup> ABU'L  
GHAZI BAHADUR KHAN ubi sup.

*The Moguls over-* IN the mean time the *Tartars*, being informed of what had  
*throw the* happened, advanced with a powerful army to attack *Berte-*  
*Tartars.* *zena Khan*. But he gave them a total overthrow, put to the sword all the *Tartars* capable of bearing arms that fell into his hands, and spared none but the young people, whom he divided among his *Moguls*. This happened just four hundred and fifty years after the excision of the *Moguls* by *Siuntz Khan*. This victory had such an effect, that, though the *Tartars* were still much more numerous than the *Moguls*, the neighbouring *aimacks* or tribes did not scruple to put themselves under the protection of *Bertezena Khan*°.

Kaw Idill Khan.

BERTEZENA KHAN, as has been already observed, was of the family of *Curlafs*, one of the descendents of *Kajan*. As this family was very numerous, the *Moguls* agreed to choose khans out of it for many generations. After the death of *Bertezena Khan*, his son *Kaw Idill Khan* succeeded him; but how long he reigned, we cannot take upon us to determine.

Bizin Kajan Khan.

AFTER *Kaw Idill Khan*'s death, his son *Bizin-Kajan Khan* was advanced to the throne.

Kipzi Mergan Khan.

THAT prince had for his successor his son *Kipzi Mergan Khan*†.

Menkoazin Borell Khan.

AFTER the death of *Kipzi Mergan Khan*, his son *Menkoazin Borell Khan* obtained the government†.

Bukbendum Khan.

THE next vacancy of the throne was filled by *Bukbendum Khan*, the son of *Menkoazin Borell Khan*†.

Simsauzi Khan.

SIMSAUZI KHAN came after his father *Bukbendum Khan*†.

Kaymazu Khan.

UPON the death of *Simsauzi Khan*, his son *Kaymazu Khan* mounted the throne.

Temirtash Khan.

HE was followed by his son *Temirtash Khan*‡.

Mengli

THEN came *Mengli Chodsa Khan*, son to the preceding prince\*.

Chodsa Khan.  
Juldus Khan.

JULDUS, or JULDUS, KHAN, succeeded his father *Mengli Chodsa Khan*. This prince had two sons, who both died before him; but one of them left behind him a son called *Dejun Bajan*, and the other a daughter named (F) *Alan-cu*.

\* Idem ibid. & M. VON STRAHLENBERG's introd. p. 139, 140.

† ABU'L GHAZI BAHADUR KHAN ubi sup. c. 15.

‡ Idem ibid.

\* Idem ibid.

† Idem ibid.

‡ Idem ibid.

ABU'L GHAZI BAHADUR KHAN ubi sup.

\* Idem ibid.

† Idem ibid.

(F) This princess is called by *Mirkbond* and *Kbondemir Alan-kava*, or *Alancova*. They tell us, that she was the daughter of *Giubine* the son of *Boldux* king of the *Moguls*, of the dynasty of

*Kiat*, the second that reigned in the northern parts of *Asia*, after the re-establishment of that nation. She was married to her cousin-german *Djun*, by whom she had two sons, named *Belgheda*

*cu.* These *Juldus Khan* thought proper to marry together, and gave a magnificent feast on the occasion. But he died before *Dejun Bajan* had attained the age required by the laws to qualify him to reign by himself, which was that of thirty years. *Dejun Bajan* did not long survive his grandfather: however, he had two sons by *Alancu*. The eldest of these, at his father's decease, was seven years old, and called by some *Tartarian* writers *Belgadei*, and by others *Belgajut*. The youngest, who did not then exceed six years of age, had, according to some, the name of *Begdsadei*; but, as others say, that of *Bugnat*. *Alancu*, during the minority of her children, took care of the regency, and constantly refused to marry again. However, she was afterwards compressed by a spirit or incubus, and got with child by him. The three twin-brothers, who were the effect of this strange commerce, have been named by the *Tartar* historians *Bocum Catagun*, *Boskin Zalzi*, and *Budensir Mogak*. From the first the tribe of the *Cataguns* derive their origin, from the second are sprung the *Zalzuts*, and the third came to reign over the *Moguls*. However ridiculous this story may appear, it has been related by all the *Oriental* historians, though they vary in the circumstances, who treat of the original of the *Tartars*. Nor are

and *Bekiedi*. After the death of *Dejun*, she governed her dominions, and brought up her children, with great prudence and sagacity. *Mirkbond* relates, that, according to a tradition prevailing all over *Tartary* or *Scythia*, she was got with child by a spirit, in a miraculous manner; and that of the commerce betwixt them the lords of her court themselves were eye-witnesses. The same author adds, that, when the time of her delivery was come, she was brought to bed of three sons, named *Dukun Cabaki*, *Buskin Salegi*, and *Buxangir*. From the first are descended the *Tartars* called *Cabakin* and *Kappiak*, from the second the *Selgiucidei*, and from the third those great conquerors *Jengbiz*

*Khan* and *Timur Beg*. *Kbondemir* blasphemously insinuates, that the miraculous conception of *Alankawa* was similar to that of *Miriam* the mother of *Issa*; from whence *D'Herbelot* concludes, that the *Moguls* formerly professed Christianity, though they have now no footsteps of that religion remaining among them. But we rather imagine, that the whole story was a fiction invented purely for the sake of doing honour to the family of *Jengbiz Khan*. Nor are we to be surprised at the comparison between the point couched in it, and the conception of the Blessed Virgin Mary made by *Kbondemir*, since the same thing might have been done by any bigotted *Mohammedan* (7).

(7) *Mirkbond* & *Kbondemir*, ubi sup. V. d. etiam *D'Herbelot*, *biblioth. orient.* p. 84.

parallel instances wanting in the histories of other nations, it having been a common practice to deduce the founders of great empires originally from some deity, or being superior to man. So, to omit others that occur, the *Romans*, in the *Augustan* age, made *Julius Cæsar* to be descended from *Æneas* the son of *Venus*, and *Romulus* ultimately from the same goddess, though immediately from *Mars*. This seems to have been done by different nations, either in order to sooth the vanity of their princes, many of whom affected a divine origin, or to reflect an honour upon themselves, or, lastly, to dispose the vulgar, by the false lustre of feigned miracles, to a more implicit obedience to the arbitrary commands of the author of some surprising revolution. Nor could the *Romans* have boasted more of the feats of any of their heroes, than the *Tartars* do of the achievements of the person descended from the aforesaid incubus, that famous and most puissant conqueror *Jenghiz Khan* <sup>2</sup>.

Budenfir  
Khan.

BUDENSIR (G) MOGAK KHAN had two sons, whose names were *Tumu* and *Tocha*. His descendents, as well as those of *Bocum Catagun* and *Boskin Zalzi*, took the surname of *Niron*. *Tocha*, the youngest son of *Budenfir Mogak*, succeeded his father in the empire of the *Moguls* <sup>3</sup>.

Tocha  
Khan.

TOCHA KHAN being dead, his son *Dutumin* was acknowledged khan of the *Moguls*. He had nine sons; eight of whom were slain by the *Dsalagirs*, of whom we shall have occasion to speak in the life of *Jenghiz Khan* <sup>2</sup>.

<sup>2</sup> MOHAMMED EBN EMIR KHOANDSCHAH & ABU'L GHAZI BAHADUR KHAN ubi sup. LIV. lib. i. c. 5. C. SUTTON. TRANQUIL. D. Jul. Cæs. c. 6. D'HERBEL. biblioth. Orient. p. 685. M. VON STRAHLENBERG's introduct. p. 46. <sup>3</sup> ABU'L GHAZI BAHADUR KHAN ubi sup. EBN ABD-ALLATIF & M. PETIT DE LA CROIX, in hist. Genghizc. p. 8. Vid. etiam D'HERBEL. biblioth. orient. p. 217, 218. MIRKH. ubi sup. <sup>2</sup> ABU'L GHAZI BAHADUR KHAN ubi sup.

(G) *Ebn Abd allatif* calls this prince *Buxenger*, and *D'Herbelot* *Buxangir*. According to these authors he reigned in *Turkestan* about the time of *Abu Moslem* governor of *Khorasan*, who flourished about the year of the *Hegira* 132. or of *Christ* 749. when he expelled the family of *Omni-*

*yah*, and raised that of *Abbas* to the khalifat. So that, if *Budenfir Khan* was his cotemporary, he must have reigned about 427 years before *Jenghiz Khan*; whereas, according to *Abu'l Gha-zi Bahadur Khan*, he preceded that conqueror 1350 years (8).

(8) D'Herbel. biblioth. Orient. p. 217, 218.

KAYDU KHAN, the only surviving son, reigned after his Kaydu father's death. *Kaydu Khan* had three sons, from two of Khan. which the tribe of the *Bayzuts* deduced their origin. A full account of this tribe will be given hereafter <sup>a</sup>.

AFTER *Kaydu Khan's* death, his eldest son *Bassicar Khan* *Bassicar* ascended the throne. He was a prince of great conduct, and Khan. conquered many provinces and town <sup>b</sup>.

TUMANA KHAN succeeded his father *Bassicar Khan*. He *Tumana* was so powerful, that he reduced the whole tribe of the *Ni-Khan*. *sons* under his obedience. His subjects were in a very flourishing condition all his reign. He had nine sons, and of their descendents some retained the name of their family, and the rest divided themselves into divers particular branches. There were two twin brothers among those nine sons of *Tumana Khan*, who were called *Gabul* and *Cazuli*. The eldest of the nine brothers was named *Zazsu*, and had three sons, *Butakin*, *Uruth*, and *Mankatt*, from whence the three tribes of the same names are descended. 2. The second son of *Tumana Khan* was called *Jainishur Tumanzu*, and was likewise the father of a particular branch. 3. The third son of *Tumana Khan* had the name of *Samcazun*, and from him are sprung the *Badurgins*. 4. The fourth went by the name of *Batkilki*, and it is from him that all the *Budatts* are derived. 5. The fifth was *Gabul Khan*, great-grandfather of *Jenghiz Khan*. 6. The sixth was *Cazuli*, who had a son called *Jedemsi-Burlasi*, from whom the *Burlas* draw their original. *Amir Timur Khan*, or *Timur Beg*, was of this tribe. The term *Burlasi* signifies a commander of troops. 7. The seventh was called *Udur-Bojan*; and from him are issued the *Cajums*. 8. The eighth was denominated *Balzar Oglan*, because he halted, *Oglan* signifying in the language of the *Moguls* a lame man; and from him are descended the *Vilots*. 9. The ninth son of *Tumana Khan* had the appellation of *Olzingan*; and from him the branch of the *Bassuts* drew their origin. The *Moguls* call a man who has sat long at his own fire-side *Olzingan*, from whence the name is given, by an indirect application, to the youngest sons, because parents usually keep them longer at home than the other children. But of all the tribes issuing from these princes, we shall present our readers with a full and ample account in a future part of this work <sup>c</sup>.

AFTER the death of *Tumana Khan*, his son *Gabul Khan* *Cabul* mounted the throne. He had the six following sons: *Ukhi-Khan*. *jargak*, *Bortan-Bayadur*, *Kutuktu-Manga*, *Cassan-Bayadur*, *Coblacun*, and *Budan-Kajat*. It is here to be observed, that the

<sup>a</sup> Idem ibid.<sup>b</sup> Idem ibid.<sup>c</sup> ABU'L GHAZIBAHADUR KHAN genealog. hist. of the *Tatars*, par. ii. c. 15.

name or surname of *Kajat* had been lost for a vast number of years; and that *Cabul Khan* first revived it in his family<sup>4</sup>.

Bortan  
Khan.

CABUL KHAN being dead, his son *Bortan Khan* obtained the sovereignty over the *Moguls*. He had four sons: *Mungadai*, *Bugan Tayshy*, *Jessugi Bayadur*, and *Darittlai-Bulai*, whose descendents also preserved the name of *Kajats*<sup>5</sup>.

Jessugi  
Khan.

JESSUGI BAYADUR KHAN succeeded his father *Bortan Khan* in the throne of the *Moguls*. He had the five following sons: 1. *Tamuzin*, or *Jenghiz Khan*, who did not assume this last name till after he was proclaimed khan. 2. *Zuzicar*, or a guest like a wolf; *zuzi* importing in the *Mogul* tongue a guest, and *car* a carnivorous beast resembling a wolf. 3. *Kazun*. 4. *Tamuka*. 5. *Belgatai*. These five brothers were of a fair complexion, inclining to yellow, with a red circle between the black and white of their eyes. As, therefore, the *Moguls* denominate this kind of eyes *borzугan*, the posterity of these five brothers were surnamed *Borzugan Kajat*. *Tamuzin*, or *Jenghiz Khan*, as well as his brothers, descended in the ninth generation from *Budensir Mogak*, begot by the spirit or incubus on *Alancu* the widow of *Dejun Bajan*, as has been already observed<sup>6</sup>.

THUS have we extracted in few words from the Eastern writers, and particularly (H) *Abu'l Ghazi Babadur*, khan of *Khovarazm*, the history of the *Turks*, *Tartars*, and *Moguls*, from their origin to the birth of *Jenghiz Khan*; which, we hope, will prove acceptable to all our curious readers. But, in order to give them a more adequate idea of those writers productions in the point before us, especially that of *Abu'l Ghazi Babadur Khan*, which was but lately brought into Europe<sup>7</sup>, as well as to render the work we are at present engaged in, the more complete, we have thought proper to subjoin the following observations:

The Tar-  
tar his-  
tories are in-

I. THE works of these authors, and particularly that of the khan of *Khovarazm*, are interspersed with fictions, some of which must be considered as palpably absurd. But we can-

<sup>4</sup> Idem ibid.

<sup>5</sup> Idem ibid.

<sup>6</sup> ABU'L GHAZI BA-

HADUR KHAN ubi sup.

introduc't. p. 128, 129.

<sup>7</sup> M. VON STRAHLENBERG'S in-

(H) The *Tartarian* manuscript, containing the genealogical history of the *Turks*, *Tartars*, and *Moguls*, written by *Abu'l Ghazi Babadur*, khan of *Khovarazm*, was brought into Europe

by M. Von Strahlenberg, who had it translated out of the *Tartarian* into the *German* tongue. It was afterwards translated into *French*, and published at *Leyden* in 1726 (9).

(9) Von Strahlenberg's introduc't. p. 127, 128.

not from hence infer, that those works contain nothing of truth *terse* in them. *Mohammed*, in the *Koran*, abounds with figments; *with some* and yet several of these are grafted upon facts that cannot be *fi*ctions. denied. The *Arab* writers, some of whom have met with a good reception in the learned world, have discovered the same inaccuracy, the same fondness for fabulous narrations; and, in fine, the very same genius, as the later *Persian* historians, and the khan of *Khovarazm*. The *Turkish* annalists and historians, in their accounts of facts, many of which are recent and indisputable, have shewn the same turn and disposition. In fine, the *Oriental*s have ever delighted in the marvelous, and their writers have ever been pleased with wonders and incredibilities, in order to suit their works to the public taste. The warm glowing imagination peculiar to the East will easily account for this. And yet no man of sense ever pretended, for this reason, intirely to reject the authority of those writers; since nothing can be more apparent, than that many valuable historical truths are to be met with in them. So that it is not to be doubted but several curious fragments of true history, however intermixed with fabulous relations, at the drawing up of which the *Oriental*s had an exceeding good talent, may be found in the writers now before us, and particularly in *Abu'l Ghazi Bahadur Khan* <sup>b</sup>.

2. THESE authors, especially the *Tartar* historians, do *The Tar-* not only deal in fictions, but discover likewise a most remark- *tar histo-* able ignorance in chronology. Yet neither ought this so far *rians little* to prejudice us against them, as to think them in no particular *versed in* deserving of credit. For who can be more out in their chro- *chronology.* nology, than even those *Arab* writers whose works are held in great esteem by the learned, when they treat of events that happened in the remoter ages, or even not many centuries before the *Hejra*? Nay, the antient *Persian* writers, who have supplied *Giasbeddin Ebn Hamameddin*, surnamed *Khondemir*, and *Mohammed Ebn Emir Khoandschab*, with materials for their histories of the dynasty of the *Pischaadians*, have been guilty of most capital blunders in point of chronology. For, to omit other instances, they make *Kejomaras*, the first king of *Persia*, the son of *Aram*, the son of *Shem*, the son of *Noah*; whereas it appears from (I) *Dr. Hyde*, that he must have been *Deiaces* the first

<sup>b</sup> MOHAM. in *Al-Kor.* ABULFED. aliique script. *Arab.* pass. DEMETRIUS CANTEMIR's hist. of the *Ottoman* empire, pass.

(I) It must be owned, that *Ar-* from the *Assyrians*, 747 years *baces* was the first king of the before the birth of Christ, ac- *Medes*, after they had revolted cording to *Ctesias*. But we have,



first king of the *Medes*, after they had shaken off the *Affyrian* yoke. Nay, the *Greeks* themselves called the first ages the *unknown period*, and those that succeeded them the *mythic* or *fabulous*

in a former part of this work, demonstrated the improbability, not to say absurdity, of such a notion. All our intelligent readers, therefore, will prefer the authority of *Herodotus*, in the point before us, to that of this fabulous historian. Dr. *Hyde*, indeed, seems in a good measure to admit the testimony of *Herodotus*, in relation to *Deioces's* advancement to the throne of *Media*; and yet at the same time prefers to it the improbable, not to say fabulous, accounts of that prince given us by some late *Oriental* writers. He is also guilty of a great mistake, when he makes *Herodotus* to assert, that *Deioces* was elected king of the *Persians* by that nation; and that, before this event happened, he lived in *Persia*. For, according to that venerable historian, *Deioces* was a *Mede*, lived from the beginning in *Media*, and was at last elevated to the *Median* throne by the suffrages of his countrymen. And that the *Persians* were a nation distinct from, and independent upon, the *Medes*, during the whole reign of *Deioces*, appears most clearly from the same excellent author. For he informs us, that *Phraortes*, *Deioces's* son, brought the *Persians* under subjection to the *Medes*; which amounts to a plain implication, that the *Medes* and *Persians* were two independent nations at that prince's accession. Nay, we have already proved, that the conquest of *Persia* ought not to be ascribed to *Phraortes*, but to his son and successor *Cyrus*.

*xares*. Nor is Dr. *Hyde* content here with (at least) seeming inconsistent with himself, and being guilty of a direct falsehood in relation to *Herodotus*, but he likewise, without reason, and (in our opinion) without judgment, most virulently asperges that excellent historian. *Herodotus*, says he, *qui nunquam in veritatis schola educatus, &c.* *Herodotus*, who was never educated in the school of truth, &c. though immediately after he assents to what that author has advanced concerning *Phraortes*, and this in opposition to an eastern writer. In fine, tho' Dr. *Hyde* was most certainly a man of profound erudition, yet his works are not so finished and correct as could be desired. Several of his observations are but indifferently put together; many inaccuracies, and even some gross errors, appear in most of his performances, particularly that at present under consideration; several points laid down by him there with not sufficient perspicuity stand in need of a proper explication; and a new arrangement of the parts of this treatise is very much wanted. A new edition, therefore, of his *Historia religionis veterum Persarum*, rendered more complete by some alterations in the original plan, by clearing up or expunging all apparent or real contradictions and errors, and by the addition of every thing curious relating to the religion of the ancient *Persians* omitted in this piece, would doubtless be highly esteemed by all admirers of ancient history.

But

*fabulous period*, after which commenced the *historical period of time*. What wonder then that such barbarians as the *Turks, Tartars, and Moguls*, the greatest part of whose vast dominions seem not to have been peopled till long after *Greece* made some sort of figure, should have propagated many absurdities in their accounts of the origin and earliest transactions of their nation? That they never made any considerable figure till the *Scythians* passed the *Tanais*, under the conduct of *Madys*, appears from hence, that the Scripture takes not the least notice of them, though it does of the principal neighbouring nations, before the time of the prophet *Ezekiel*. If we admit this, it will follow, that neither they nor the *Chinese* could possibly have made a figure near so early as the *Greeks*, and much less as the more antient nations. Notwithstanding, therefore, the chronological blunders, in the accounts they give us of the remoter periods of their nation, we ought to pay some regard to those accounts. For, except this be admitted, we must assert, that none of the earliest historical memoirs of the *Greeks* merit the least attention; nay, that those of all other nations, except the *Jews*, are to be intirely exploded, since the same objection may be offered to them that we have here urged against those of the *Turks, Tartars, and Moguls* <sup>1</sup>.

3. THESE things being premised, we shall now beg leave to consider some of those articles in *Abu'l Ghazi Bahadur Khan*, that seem the most liable to exception; for, with regard to the antient records of the *Persians*, and the first histories of that nation, we have already spoken fully and amply of them, in another part of this work. When those that seem to be the most glaring absurdities in the *Tartar* historian are shewn to be founded upon some truth, though greatly disguised by the propensity of the *Orientals* to fable, and their ignorance in chronology, the rational part of our readers will, perhaps, not be so strongly disposed to carp at

<sup>1</sup> *Idem* *ibid.* MOHAM. EBN EMIR KHOANDSCH. KHONDEM. D'HERBEL. *biblioth. orient.* p. 243. *Univ. hist.* vol. v. p. 332. not. (B). THO. HYDE in *hist. relig. vet. Persar.* p. 170, 171. OXON. 1700. HERODOT. lib. i. & lib. iv. EZEK. c. xxxviii. ver. 2, 3. & c. xxxix. v. i.

But then it must be allowed, that as a valuable present to the such an edition as this *only* will learned world (1). be considered by proper judges

(1) *Died. Sic.* lib. ii. c. 1. *Herodot.* lib. i. c. 95--99. *Univ. hist.* vol. iv. & i. c. 8. and vol. v. p. 17--49. *Herodot.* *hist. relig. vet. Pers.* p. 185.

that author, nor take these points to be so great a diminution of his authority <sup>k</sup>.

Our author makes *Ogus Khan* to have lived in the ninth generation from *Japhet*, the son of *Noah*; which must be absolutely impossible, since the empire of *Kitay* was in the time of that conqueror pretty powerful, and consequently must have been formed a considerable number of years before. *Iran*, or *Persia*, *India*, and *Great Bukharia*, were then well peopled, and made a pretty eminent figure. The cities of *Samarkand*, *Balkh*, *Cabul*, *Cashmir*, and *Badagshan*, were then in a flourishing state; nay, *Turkestan*, *Andidsan*, *Khorassan* or *Khowarazm*, *Irak*, *Armenia*, and *Aderbayagjan*, were then full of cities and towns. At first sight, therefore, it seems to appear, that this part of the *Tartar* history is absolutely false, and consequently must, without hesitation, be exploded by the learned <sup>l</sup>.

BUT, we own, it appears to us in another light. For tho' we are fully persuaded, that the empires of *Kitay* and *Persia*, the cities of *Balkh*, *Cabul*, *Cashmir*, *Badagshan*, and *Samarkand*, had not a beginning till long after the times we are now upon; yet we cannot help believing, that the *Tartar* history of *Ogus Khan* has something of truth in it, and something too that has been taken notice of by *Herodotus*. The accounts given us of that prince's great exploits by the khan of *Khowarazm*, and *Mohammed Ebn Emir Khoandschah*, in the main agree; and the memory of that conqueror has been held in the highest veneration over a great part of the East for a long series of ages; which considerations leave us no room to doubt of the reality of his existence. That *Ogus Khan*, therefore, was at the head of a powerful nation in the East, the progenitors of the present *Tartars*, and rendered himself famous by his conquests, is a point that cannot be disputed, without incurring the imputation of historical scepticism. However, it must be owned, that the real achievements of this monarch have been so magnified, and the age in which he lived pushed up so high, by the *Tartars* of later times, that part of the history they have given us of him exceeds the utmost limits of probability. But then some allowance may be made for this, if we closely attend to what has been just advanced. The disposition of the *Tartars*, always extremely prone to fable and romance, their invincible inclination to extol above measure; and even deify, their most celebrated heroes, a foible

<sup>k</sup> Univ. hist. vol. v. p. 325—330. & p. 444. not. (A). <sup>l</sup> A-BU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*, par ii. c. 2. MIRKHOND ubi sup. D'HERBEL. biblioth. orient. p. 685.

by no means peculiar to them, and their surprising ignorance in chronology, must be allowed, in the present case, to plead very strongly for them <sup>m</sup>.

THAT *Ogus Khan* was the *Madyes* of *Herodotus*, and *Ogus* therefore that the conquests of this prince terminated in the reduction of the *Upper Asia*, appears to us by no means improbable. *Ogus Khan*, according to our historian, made himself master of the cities of *Armenia*, which belongs to the *Upper Asia*, as well as those of the neighbouring provinces. Now we read of no *Scythian* prince who ever possessed himself of that country, but the *Madyes* of *Herodotus*. The same conqueror, according to *Abu'l Ghazi Bahadur Khan*, took several cities in *Aderbayagjan*, some by force, and others by capitulation. Now *Aderbayagjan* is known to be the antient *Media*, and no *Scythian* prince ever made an irruption into *Media*, but the *Madyes* of *Herodotus*. The *Tartar* hero penetrated into *Sham*, or *Syria*, and even to the borders of *Mesr*, or *Egypt*: but no *Scythian* king, except *Madyes*, ever entered *Syria*, or approached *Egypt*; and, that he did so, we learn from *Herodotus*. This was the last expedition of *Ogus Khan*, according to our author; and it appears from *Herodotus*, that, after *Madyes* had advanced towards the borders of *Egypt*, he grew quite obscure. That the *Scythians* are to be understood by the words *Gog* and *Magog*, and particularly *Gog*, in the prophet *Ezekiel*, is allowed by the learned. Now we find the words *Gog* and *Magog*, and particularly *Gog*, as proper names of nations, never used in Scripture before the time of *Ezekiel*; and therefore we may reasonably suppose, that the *Scythians* did not make any figure in the neighbourhood of *Israel* long before the days of that prophet: which if we admit, the expedition of *Ogus Khan* into *Armenia* and *Aderbayagjan*, *Sham*, and *Mesr*, must have been the same with that of *Madyes* into *Syria*. After *Ogus Khan*'s death, his conquests did not long remain annexed to his hereditary dominions, since none of his successors made any considerable figure; and the *Scythians* under *Madyes* maintained themselves but a short time in their new acquisitions, having been driven from thence by the *Medes*, after they had kept possession of them only twenty-eight years. Lastly, as *Dr. Hyde* renders it probable, that *Kijomaras*, the first king of *Persia* of the *Pischedadian* dynasty, was that person under whose conduct the *Medes*

<sup>m</sup> *ABU'L GHAZI BAHADUR KHAN & MOHAMMED EBN EMIR KHOANDSCHAH* ubi supra. *M. VON STRAHLENBERG*'s introduction. p. 46.

shook off the yoke of the *Affyrians*, we must suppose him to have been *Deioces*, the first king of *Media*, after it had revolted from *Affyria*, according to *Herodotus*. Now our *Tartar* historian makes *Ogus Khan's* irruption into *Armenia*, *Sham*, and *Aderbayagjan*, to have happened not many years after the death of *Kejomaras*; so that, as *Deioces* was cut off by the *Affyrians* about 656 years before Christ, and the *Scythians* under *Madyes* penetrated into the aforesaid countries nineteen years after, it seems probable, that the *Ogus Khan* of *Abu'l Ghazi Bahadur* was the *Madyes* of *Herodotus*."

Abu'l  
Ghazi  
Bahadur  
Khan and  
Herodotus  
mutually  
support  
each other.

If this be admitted, it will follow, that *Ogus Khan* put an end to his expeditions about the year before Christ 631. and that his conquest of *Kitay*, or *Kathay*, &c. is an idle conceit of the later *Tartars*. The most considerable part of *China* and *Great Tartary* were then, in all likelihood, but thinly peopled, since *Gog* and *Magog*, the *Fagiuge* and *Magiuge*, *Yajuj* and *Majuj*, of the *Oriental*s, were scarce known to the *Jews*, and neighbouring nations, before that time; and seem even then to have been confined to the proper *Scythians* only. Hence we may perceive, that the history of *Ogus Khan*, preserved among the *Tartars*, though disguised by fabulous incidents, and gross chronological errors, is undoubtedly founded upon truth; nay, that *Abu'l Ghazi Bahadur Khan* and *Herodotus* mutually strengthen and support each other °.

A strange  
narration  
of the Tar-  
tar histo-  
rian,  
which  
points at an  
historical  
truth.

5. THAT a prince should divide a large extensive empire among forty-eight persons, when without the least obstruction he might have kept possession of the whole, in order to avoid difficulties which he would necessarily run himself into by such a division, is certainly very improbable, and has the manifest air of a fiction. In this light, therefore, we must view what our royal author has related of *Kiun Khan* soon after his accession. It is too incredible and absurd to merit the regard of any sober intelligent person; and yet from this historical

° HERODOT. lib. i. & lib. iv. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*. par. ii. c. 2, 3. EZEK. c. xxxviii. ver. 2, 3. & c. xxxix. ver. 1. D. AUGUSTIN. CALMET. ubi supra, in dissert. de *Gog & Magog*. HYDE ubi supra, p. 171. TH. SIG. BAYER. chronolog. Scythic. vet. in comment. academ. scientiar. imperial. Petropolitan. tom. iii. ad ann. 1728. p. 295—388. Petropoli, 1732. ° TH. SIG. BAYER, ubi sup. p. 303. D'HERBEL. biblioth. Orient. p. 470, 471. M. VON. STRAHLENBERG's introduct. p. 39—51. EZEK. ubi sup. JOSEPH. antiquit. lib. vii. c. 1. ABU'L GHAZI BAHADUR KHAN's genealogic. hist. of the *Tatars*, par. ii. c. 2, 3. HERODOT. lib. i. & lib. iv.

fragment,

fragment, clouded as it is with fable, something of truth seems to appear. We may from hence infer, that the division of the *Turkish, Tartar, or Mogul* nation into forty-eight tribes is of a very high antiquity; so high, that, when *Kheja Rasbid, Kbedsa Rasbid, or Fadl'allah*, finished his *Tartar* history, at the command of *Gazan Khan*, in the year of Christ 1302. if not in the reign of *Jenghiz Khan* himself, there was no clear tradition concerning the author of it. A truth which cannot be so fairly collected from *Mohammed Ebn Emir Kboandschah*, the *Persian* historian, though he relates something similar of the father of this prince, that is the great and puissant conqueror *Ogus Khan* p.

6. ACCORDING to our historian, the *Tartars* under *Siuntz Khan* overthrew the empire of the *Moguls*, whose very name was lost for 450 years in *Irgana Kon*. But at last they melted their way with seventy bellows out of the mountains which surrounded that delicious tract. And though there were only two *Mogul* families, who at first escaped thither, yet in so short a space of time as 450 years, they became so numerous, that, after their sally out of *Irgana Kon*, without the knowledge of arms, they defeated the *Tartars*, a very warlike nation, overturned their empire, and a second time erected their own. Now, that this narration is clogged with insurmountable difficulties, if not apparent absurdities, must be readily owned; and yet, extravagant as it is, it seems to be founded upon some real event; and from it, without doubt, some historical truth is deducible. That it is founded upon some real event, is apparent from hence, that the memory of the aforesaid sally has been perpetuated even to this day, by the celebration of the anniversary of it, which is still observed thro' the whole extent of the empire of the *Moguls*. They make upon that day a piece of iron red hot; then the khan with a hammer gives the first stroke upon it; after him the heads of tribes and officers of distinction do the like; and, last of all, the common people of every tribe. *M. Von Strahlenberg* thinks, that the fable of *Prometheus's* being fastened to mount *Caucasus*, and delivered from thence by *Vulcan*, alludes to this memorable event. The same ingenious author, not without an appearance of truth, imagines, that the defeat of the *Moguls* by *Siuntz Khan*, the abode of the few *Moguls* who survived that defeat in *Irgana Kon* for 450 years, their sally from thence, and the total overthrow they gave the *Tartars*, after that sally, under the conduct of *Bertezena Khan*, relate to the war between the *Pygmæi* Another of the same kind.

P ABU'L GHAZI BAHADUR KHAN ubi supra, c. 3. & c. 5.  
 MOHAMMED EBN EMIR KHOANDSCHAH, ubi sup. Vid. & D'HER-  
 BEL. biblioth. orient. p. 684.

and

and the cranes. He observes, that *Pliny* calls the *Pygmæi Cat-tuxi* or *Katuzi*, which in sound pretty nearly approaches *Kajat*, the name of the *Moguls* whilst they lived in *Irgana Kon*; and that, after their sally from thence, they made war upon the *Tartars*, who had annually their summer and winter-quarters, as they have at this very day, in the same manner as cranes and storks. For, in the summer-time, they lived on the banks of rivers, lakes, or seas, where fish was to be met with in plenty; and, during the winter, in woods, where game abounded, for the convenience of hunting. *Pliny* therefore and *Solinus* compared the *Scythians* to storks and cranes, and by the *Pygmæi* they understood a warlike people, as may be evinced from several authors. The same *Latin* writers call the habitations, or rather the capital city, of the *Pygmæi* *Gerania* and *Geronia*; which may possibly be corruptions of *Gergonia*, a word that differs but little from *Irgania* or *Irgana-Kon*; nay, they have both the very same signification, as has been fully proved by *M. Strahlenberg*. This will appear still the more probable, as the country of the *Pygmæi*, according to *Pliny*, and that of the *Moguls* and *Tartars*, had nearly the same situation. Farther, as *Pliny* tells us, that the *Pygmæi* were put to flight by the cranes, so, according to our royal author, the *Moguls* were first defeated by the *Tartars* under *Siuntz Khan* <sup>1</sup>.

BEFORE we dismiss this point, it ought to be observed, that *M. Strahlenberg* has discovered a surprising agreement between *Abu'l Ghazi Bahadur Khan* and *Annius of Viterbo*; which seems to demonstrate, that the last author had some very valuable materials for compiling antient history in his hands, though he made a very wrong and most shameful application of them. But it is sufficient just to have hinted this here. If any of our curious readers is desirous of pursuing this hint, he may consult the ingenious writer we are obliged to for it, who, we doubt not, will give him full and ample satisfaction.

<sup>1</sup> *ABU'L GHAZI BAHADUR KHAN* ubi supra, c. 4, 5. *M. VON STRAHLENBERG*'s histori-geographic. descript. &c. 416, 417, 418. *M. PETIT DE LA CROIX*'s hist. of Genghizc. p. 8. *AM. DAL. BEID.* hist. Sinenf. p. 71, 72. edit. ab *Adr. Muhl. Greiffen-hagen.* *D'HERBEL.* ubi sup. p. 489. *PLIN.* lib. iv. c. 11. *SOLIN.* c. 10 & 16. *CALIMACH.* in orat. de bel. Turcic. apud *Bizar.* hist. rer. Persicar. p. 389. *Hieronym.* in *Ezech.* c. xxvii. *BUDÆI* lexic. Græc. *SCAPUL.* lexic. Græc. Lat. p. 1411. *JOB. LUDOLF.* comment. hist. Æthiop. p. 73. *THO. HYDE* hist. rel. vet. Pers. p. 427. *G. G. LEIBNITIUS* in miscel. p. 133. See also *STRAHLENBERG*'s introduct. p. 20. & p. 139, 140, 141. *M. VON STRAHLENBERG*'s introduct. p. 141.

FROM these events we may infer, that the *Tartars* cannot carry back even the general and traditional knowledge of their history, with any appearance of regularity, farther than their famous sally out of *Irgana Kon*. Nor, indeed, ought their history to be looked upon as genuine, even so high as that memorable event. For the number of years intervening between *Bertezena Khan* and *Cabul Khan*, the great-grandfather of *Jenghiz Khan*, amount to 2550, though our history places between them only seventeen khans in continual succession; which is at least 2000 years too much, even allowing each of them thirty years to his reign. In fine, the proper historical period of the *Tartars* commences at the reign of *Jenghiz Khan*, as that of the *Romans* does at *Romulus*, and that of the *Arabs* at *Mohammed*; the reign of that conqueror separates the historical from the mythic or fabulous times, nor can we, before this, be sure of attaining the truth\*.

7. OUR author *Abu'l Ghazi Bahadur Khan* differs greatly *The Tar-* in some points from the *Persian* historians, of which the li-*tar histori-* mits we have here prescribed ourselves will not permit us *ans differ* to give many instances. The *Persian* historians make *Tur*, the *founder of the Turkish nation*, to have been a son of one of *from those* their first monarchs, and represent the *Tartar* princes as often *fians.* overcome and made tributary by their heroes; which runs counter to what has been advanced by our *Tartar* historian. The *Persian* writers consider *Afrasiab* king of *Turkestan* as a great hero, and conqueror of *Persia*; whereas, according to the *Khan* of *Khwarazm*, *Afrasiab Khan* was at the head only of an inferior monarchy, and is not placed in the line of *Mogul* or *Tartarian* emperors. But all such differences as these must be ascribed to the enmity, the spirit of jealousy and emulation, always subsisting between the *Persian* and *Tartar* nations, which determined their historians to endeavour constantly to raise the glory of the one at the disadvantage of the other. Nor is any thing more common than such a conduct among the historians of rival nations in other and politer parts of the world. For which reason we have here taken little notice of what the *Persian* writers have related concerning the *Tartarian* affairs, except when they confirm what has been related by our royal author. Besides, had we done this, we should have been guilty of a repetition, since every thing of moment, delivered by the best *Persian* historians of the ancient

\* *ABU'L GHAZI BAHADUR KHAN's* genealogic. hist. of the *Tatars*, par. ii. c. 15. See also the translator's preface, p. 8, 9.



*Turkish* or *Tartar* princes, will be found in the history of *Persia*, according to the *Oriental* writers <sup>1</sup>.

WE have here likewise omitted a few achievements of some princes or heads of particular tribes, who lived a little before the birth of *Jenghiz Khan*, as judging them not so naturally to come in here, as in the reign of that prince. For when hereafter we shall write his life, it will be expected of us to give an historical account of every tribe he reduced. We shall there likewise endeavour to supply all material omissions, if any such are to be found, which we have been guilty of in this history of the antient *Turks*, *Tartars*, and *Moguls*, from their origin to the birth of *Jenghiz Khan* <sup>u</sup>.

THUS have we obliged our readers with the history of the (K) antient *Turks*, *Tartars*, and *Moguls*, drawn chiefly from their

<sup>1</sup> Univ. hist. vol. v. p. 325—447. & vol. xi. p. 64—206. ABU'L GHAZI BAHADUR KHAN ubi supra, par. ii. c. 11. See also the translator's preface, p. 10, 11. <sup>u</sup> ABU'L GHAZI BAHADUR KHAN, ubi supra, par. ii. c. 6. 11. 13, 14.

(K) We have not here touched upon the migrations of the *Scythian*, *Turkish*, or *Tartar* colonies, from various parts of *Scythia* or *Tartary* into different parts of *Europe*, as not so naturally falling in with our present design. However, several such migrations really happened. The *Chazari*, a *Turkish* or *Tartar* colony, came from *Turkestan* into the *Taurica Chersonesus*, and the upper regions extending to the heads of the *Tanais*, many ages before the birth of *Constantine Porphyrogenneta*. Above the *Chazari* another tribe of *Turks* seated themselves, about the same time, and occupied all the tract extending from the springs of the *Tanais* to the *Ister*. These, being expelled by the *Paxinacite* about the year of Christ 893. took up their habitations near the *Ister* or *Danube*, and in *Pannonia*. Nay, that some hordes or tribes of *Getae* and *Scythians* inhabited the whole extent of this tract in the

time of the famous *Odin*, or the age of *Pompey the Great*, may be inferred from the learned *Stiernbielm* and *Snorro Sturlaus*. That the *Getae* also about this time broke, with the greatest part of their strength, into *Scythia Propria*, and, under the conduct of *Odin*, forced the *Neuri*, *Geleni*, &c. to attend them in their migrations into the northern and western regions of *Europe*, has been rendered extremely probable by *M. Bayer*. And that the *Neuri* were the same people with the *Vani* of *Snorro Sturlaus*, and the present *Fenni* or *Finlanders*, seems to be clearly evinced by that learned and ingenious author. This is likewise confirmed by *Tacitus*, who makes the *Fenni* in his time to have roved about *Poland*, and particularly that tract near the banks of the *Vistula*, after the *Scythian* or *Tartar* manner. From whence we may conclude, that in the age preceding *Pompey*, *Finland*, *Sweden*,

their own authors, in conformity to our original plan. We might, indeed, have swelled it to a larger bulk, had we inserted a minute account of the wars between the *Persians* and the khakhan, or king of a considerable branch of the *Tartars* in the neighbourhood of *Persia*, and the people of *Abtela*, who were undoubtedly the *Khaganos* and *Euthalites*, *Nephthalites*, or *Ephthalites*, of the *Greeks*. But as this has been already done in the history of the *Persians*, and as we have considered these *Ephthalites* as the same people with the *Huns*, who though they may be deemed of *Tartar* extraction, yet formed a nation afterwards distinct from the original *Turks*, it would not only have been superfluous, but likewise highly improper, to have inserted any memoirs relating to them here. Besides, as we proposed to consider the origin and achievements of the true original *Turks*, *Tartars*, and *Moguls* only, to the birth of *Jenghiz Khan*, in the concise manner possible, it would have been incongruous with our present design. The wars that happened between a branch of the *Huns* and the *Persians*, are properly the object either of the history of the *Persians*, or that of the *Huns*.\*

THE same thing may be said of the migration of the *Getae* into the northern parts of *Europe*, towards the commencement of the *Roman* empire, of which we have been favoured with a very learned and accurate account by M. *Theoph. Sige-fried Bayer*, in the commentaries of the Imperial Academy of *Petersburg*, a gentleman of most profound erudition. For these *Getae*, though originally a branch of the *Scythians* or *Tartars*, leaving their parental country, formed a particular nation, that greatly distinguished themselves. They were the ancestors of, or rather the same people with, the *Goths*, who spread terror over so large a part of the world, and to whom we have assigned a place in this history. However, it may not be improper to observe, that the antiquities of the northern nations are in all respects as fabulous as those of the *Tartars*. Nor does their great hero *Odin*, *Othin*, or *Vodin*, rise higher in his antiquity than the age of *Pompey*, notwithstanding some of the northern antiquaries push him up almost as high as the remotest ages. This must be admitted a plain proof, that the most northern parts of *Europe*, to wit, *Sweden*, *Norway*, *Lapland*, *Finland*,

\* Univ. hist. ubi sup. See also vol. xix. in the hist. of the *Huns*.

*den*, *Norway*, and the other most almost void of inhabitants northern regions of *Europe*, were (2).

(2) *Theophan. Byzant.* p. 263. *Stiernhielmus apud Olavum Verelium ad Her. Saga*, p. 5, & seq. *Snorro Sturlaus*, t. i. p. 5, & alib. *Tacit. apud T. S. Bayer.* in *convers. Scythic.* ut et ipse *Bayerus* ibid. p. 339---351.

*Livonia, Denmark, Esthonia, &c.* were but thinly peopled before the time of *Julius Cæsar*. However paradoxical this may seem, it is clearly deducible from what has been advanced by *M. Bayer*, and amounts to a strong presumption, that neither *Tartary*, from whence the *Getae, Venni, &c.* came, nor *China*, was peopled so early as some learned modern authors pretend; with which observation we shall beg leave to close our history of the ancient *Turks, Tartars, and Moguls* <sup>x</sup>.

## The History of the INDIANS.

### C H A P. XXXI.

#### S E C T. I.

#### Description of India.

Many remote countries anciently called India.

IT has been already observed, that the antients sometimes gave the name of *India* to the proper *Ethiopia*, as several of the Eastern nations, particularly the *Persians*, do at this day. Nay, that they comprehended many of the remotest nations, especially those under the *Torrid Zone*, whose names they were ignorant of, under the denomination of *Indians*, has been also evinced from some good authors. Part of *Scythia* seems to have been annexed to *India* by *Ptolemy*; and we find four satrapies, or provinces, possessed by the *Gedrosi, Arachotæ, Arii, and Paropamisadæ*, all lying to the west of the river *Indus*, added to it by *Pliny*. But neither those provinces, nor any part of *Scythia*, belonged to *India* properly so called, as appears even from *Ptolemy* himself, in his description of this country, whose limits and extent we shall now endeavour to define <sup>a</sup>.

The limits and extent of India Propria.

INDIA, then, or rather *India Propria*, was bounded, according to *Ptolemy*, on the west by the territories of the *Arachotæ, Gedrosi, and Paropamisadæ*; on the north by *Scythia* and *Serica*, from the former of which part of it was separated by mount *Imaus*; on the east by the country of the *Sina*; and, on the south, by the *Indian* ocean. Now the western limit here seems not to be so precisely determined. For tho' it is natural to suppose, that our geographer should make the *Indus* the eastern boundary of the three nations just men-

<sup>x</sup> TH. SIG. BAYER. conversion. Scythic. in commentar. academ. scientiar. imperial. Petropolitan. tom. v. ad an. 1730. et 1731. p. 325---359. Pettopoli, 1738.

<sup>a</sup> Univ. hist. vol. xviii. p. 251, 252, 253, 254. D'HERBEL. biblioth. Orient. p. 447, 448, & alib. PTOL. lib. vii. c. 1, 2. PLIN. lib. vi. c. 17. & c. 20. ARRIAN. de expedit. Alexand. lib. v. c. 4. DIONYSIUS CHARACENUS in perieg. vers. 1088.

tioned

tioned as lying to the west of that river, and consequently the western one of *India*, yet he appears himself to render a little doubtful such a notion; since he calls the tract including the western bank of the *Indus Indoscythia*, which amounts to an insinuation, that it appertained to *India*. But this only implies, that the *Indians* and *Scythians* bordering upon the frontiers were intermixed one with another, as we have already observed the neighbouring *Libyans* and *Carthaginians*, *Syrians* and *Phœnicians*, who from this circumstance received the names of *Libyphœnicians* and *Syrophœnicians*, were. It will not, therefore, follow from *Ptolemy's* denominating the people on the immediate eastern and western banks of the *Indus*, *Indoscythians*, either that the latter were subject to the *Indians*, or the former to the *Scythians*; but only that those people were a mixture or composition of both nations. We may, therefore, reasonably presume, that *Ptolemy* took the *Indus* to be the western limit of *India Propria*; especially as we find this asserted by *Diodorus Siculus*, *Arrian*, and *Strabo*. Nay, *Pliny*, though this renders him a little inconsistent with himself, comes into the same opinion. With regard to the extent of this country, authors are not agreed. It formed a sort of *rhomboides*, according to *Strabo*, two of whose sides exceeded those opposite to them three thousand stadia. One of the former was thirteen thousand, and the other sixteen thousand, of those stadia; besides which, there were two capes or promontories belonging to the country now under consideration, that projected three thousand stadia into the *Indian* ocean. In this *Eratosthenes* and *Megasthenes*, two of *Strabo's* authors, agreed; but *Patrocles*, another of them, was of a different opinion. *India* equaled in extent all the other kingdoms of *Asia*, if we may give any credit to *Ctesias*. *Nearchus* says, that it could not be traversed under four months, and *Onesicritus* asserts it to have been a third part of the habitable world. *Diodorus Siculus* affirms *India* to have been thirty thousand stadia broad, and twenty-eight thousand stadia long; but all these computations not a little exceed the truth<sup>b</sup>.

In fact this vast region is situated between the 60th and 90th *Its Situation* degrees of longitude from the meridian of *London*, and the 8th and 36th degrees of north latitude; since it extends

<sup>b</sup> PTOL. & DIONYS. CHARACEN. ubi sup. BOCHART. Chan. lib. i. c. 1. & c. 25. ARRIAN. ubi supra. DIOD. SIC. lib. ii. c. 85, 86, 87. PLIN. lib. vi. c. 17. ERATOSTHENES, MEGASTHENES, & PATROCLES, apud Strabon. lib. xv. ut & ipse STRAB. ibid. CTESIUS, NEARCHUS, & ONESICRITUS apud STRAB. ubi supra.

from the most western mouth of the *Indus* to the most eastern one of the *Ganges*, and from *Mus Tag* or mount *Imaus* to cape *Gomerin*. It is beautifully diversified by mountains, rivers, and spacious fruitful plains; which renders it one of the most agreeable and delicious countries in the world. The riches produced in the bowels of it are immense; but these we shall touch upon hereafter <sup>c</sup>.

The primary division of India Properia. India intra Gangem.

THE river *Ganges*, according to the old geographers, divided this country into two parts, which they called *India intra Gangem*, and *India extra Gangem*; and this division, especially among the learned, still prevails. *India intra Gangem* was limited on the west by the *Indus*, on the north by mount *Imaus*, on the east by the *Ganges*, and on the south by the *Indian* ocean. It contained a great number of kingdoms or provinces, as well as cities and towns, the principal of which we must here endeavour to give our readers some idea of, and then proceed to a short description of the other part of *India* situated to the east of the *Ganges* <sup>d</sup>.

SOME place in the northern part of this tract the *Aspii*, *Thyræi*, and *Arasaci*, not far from the river *Choaspes*, whom *Alexander* subdued in his march to that river. The chief towns here were *Plegerium* and *Gorydalis*, according to *Strabo*. The *Guræi* were a neighbouring people, through whose territories *Alexander* passed, in order to attack the *Affaceni*. The former of these had a town near the confluence of the *Cophen* and the *Choaspes*, that went under the names of *Nagara* and *Dionysopolis*; but this was not a place of such note as *Massaga* or *Maxagæ*, the capital of the *Affaceni*, which, after a brave defence, surrendered to the *Macedonians*. *Ora* and *Bazira* likewise were two fortresses in this district taken by *Alexander*, who obliged the garrison of the latter, that had a very high situation, to abandon the place, and retire to a steep rock called *Aornos*. This rock was two hundred stadia in circumference, and eleven stadia high, according to *Arrian*, and a post of such strength, that the *Indians* considered it as impregnable. For it could only be ascended by one narrow path, which had been made with great difficulty, and had on its summit a fountain of pure water, with as much arable ground as would produce corn sufficient to support a thousand men; insomuch that it had baffled all the efforts of *Hercules* himself. However, *Alexander* at last possessed himself of it with inconsiderable loss, after he had forced *Peucela* or *Peucelaotis*, *Embolima*, and several other towns near the western bank of the *Indus*, to surrender at discretion. We

<sup>c</sup> *Iidem* *ibid.* & *alib.*

<sup>d</sup> *PROL. geogr. lib. vii. DION. SIC. STRAB. PLIN. ARRIAN. ubi sup.*

must not omit observing here, that the famous city of *Nysa*, supposed to be built by *Bacchus*, according to *Strabo*, stood in the tract between the *Cophen* and the *Indus*. Mount *Meros*, or *Merus*, stood in the neighbourhood of *Nysa*, which was famous for *Bacchus*'s preservation, with his army, upon it, when the plague, and other distempers, made a dreadful havoc in the circumjacent plains. This occasioned the fable insinuating *Bacchus* to have been twice born, and taken out of *Jupiter*'s thigh, if we will believe *Diodorus Siculus*, *μυρὸς* in *Greek* signifying a thigh. The towns and petty nations, or cantons, mentioned here, we could not prevail upon ourselves to omit, as some authors of credit seem to annex them to *India*, though others, with more reason, separate them from *India Propria*, as being situated to the west of the *Indus*.\*

*TAXILA* was a large and opulent city not far from the eastern bank of the *Indus*, and the most considerable of all those seated between the *Indus* and the *Hydaspes*. It was celebrated for the wisdom of its laws, and political institutions. It is probable, that the *Samarabrie*, *Sambruceni*, *Bisambrita*, *Osii*, *Antixeni*, and others, inhabited part of the country where *Taxila* stood. The whole tract, according to *Pliny*, went under the name of *Amanda*. It appears from some good authors, that *Alexander the Great*, to perpetuate the memory of the victory he gained over *Porus*, and of his horse *Bucephalus*, built two cities, which he called *Nicaea* and *Bucephala*; the former of which probably stood upon the eastern, and the latter upon the western, bank of the *Hydaspes*†.

THE kingdom of *Porus*, who was defeated by *Alexander*, lay between the *Hydaspes* and the *Acesines*, and was one of the most flourishing kingdoms of *India*, when that conqueror carried his victorious arms into this region. It was then extremely rich, and contained three hundred towns, according to *Strabo*. But the names of few of them have been handed down to us by any of the antient geographers‡.

THE *Adraista*, an *Indian* canton, possessed a district to the east of the *Acesines* and the *Hydrates*, near the eastern bank of which last river stood a city, which *Alexander* forced to a capitulation. The name of this city, according to *Arrian* and *Curtius*, was *Pimprama*. After the reduction of it,

\* *ARRIAN. de expedit. Alexand. lib. iv. c. 28. STRAB. l. xv. DIOD. SIC. lib. ii. c. 88. PTOL. ubi supra. Vid. etiam CHRISTOPH. CELLAR. geograph. antiq. lib. iii. c. 23. † ARRIAN. ubi sup. lib. v. c. 4. & c. 8. STRAB. ubi supra. DIOD. SIC. lib. xvii. c. 95. CURT. l. ix. c. 1, & alib. PLIN. lib. vi. c. 20, & alib. PTOL. geograph. lib. vii. c. 1. ‡ STRAB. geogr. lib. xv.*

*Alexander* penetrated into the territories of the *Cathæi*, as *Arrian* calls them, or the *Catheï*, as we find them named by *Strabo*. That prince soon made himself master of *Sangala*, their metropolis, seated near the western bank of the *Hyphasis*, the last river he passed in his *Indian* expedition. The word *Cathæi* here seems to be of *Tartarian* extraction, and amounts to a sort of proof, that the *Tartars* had extended their frontiers on that side as far as the *Hyphasis*, at the time of this expedition; unless we will suppose, that *Alexander's* soldiers applied the name of a neighbouring nation to the tract between the *Hydraotes* and the *Hyphasis* by mistake. And that there is nothing absurd in such a supposition, appears from hence, that the *Macedonians* called the (A) *Iaxartes* the *Tanais*; which made *Curtius* and *Arrian* to confound those two rivers, according to *Pliny*. In fine, as the *Greeks* must have had very imperfect and inadequate ideas of the parts of *Tartary* and *India* which they traversed, we must expect to meet with many inaccuracies and mistakes in their authors, who have transmitted down to us relations of *Alexander's* military exploits in those countries. Nor did the ignorance of the *Greeks* in the *Scythian*, or *Tartarian*, and *Indian* languages, a little contribute hereto; it being almost impossible for the *Macedonian* conqueror to find any person thoroughly versed both in those languages and the *Greek*. But, not to insist longer upon this, *Alexander* erected twelve altars on the eastern bank of the *Hyphasis*, for a memorial, that the spot on which they stood was the limit of his conquests, his troops refusing to follow him to the *Ganges*. Having, therefore, repassed the *Hyphasis*, he made the necessary dispositions for a march towards the *Hydaspes* <sup>b</sup>.

NEAR the confluence of the *Hydraotes* and the *Acesines*, the *Oxydracæ* had their habitations. They were a fierce and valiant nation, as were also their neighbours the *Malli*, whose territories bordered upon the *Hydraotes*. Both these nations *Alexander* reduced by the superiority of his arms; but was in great

<sup>a</sup> *ARRIAN*. ubi sup. lib. v. *STRAB*. ubi supra. *PLIN*. lib. vi. c. 16, 17, & alib. *CURT*. lib. vi. & lib. vii. Vid. etiam *CHRISTOPH. CELLAR*. ubi sup. lib. iii. c. 21. & c. 23.

(A) The word *Iaxartes* was a signifies great, and fert, or fert, corruption of *Ikserfes*, or *Yk-sert*, which name it retains to this very day. In the antient *Scytho-Mungalian* language, *Yk* a river; so that *Ikserfes*, or corruptly *Iaxartes*, denotes the great river (1).

(1) *Von Strahlenberg's* introduç. p. 8, 9.

danger of his life, in an assault he made upon a city of the *Oxydracæ*, if we will believe *Curtius* and *Arrian*, though that city belonged to the *Malli*, according to *Strabo*. In the neighbouring district he is said to have built a new city, to which, as *Cellarius* imagines, he gave the name of *Alexandria*<sup>1</sup>.

To the south of the *Malli* were situated the *Sabracæ*, a powerful nation, according to *Curtius*; near whom, in a southerly direction, we may place the *Sogdii*, in whose country *Alexander* built another city, which he likewise probably called *Alexandria*. The *Musican*, whose kingdom or dynasty we find mentioned by *Onesicritus* in *Strabo*, had still a more southerly situation; and, to the south of them, *Curtius* has fixed the seat of the *Præsti*. The kingdom of *Sabus*, or, as *Diodorus Siculus* will have it, *Sambus*, approached still nearer the *Indian* ocean. All the nations, or tribes, and places here mentioned, bordered upon the eastern bank of the *Indus*, as did likewise the town and island of *Patala*, the last of which was formed by the mouths of that river. Some of the antients have denominated the island *Patalena*, *Pattalena*, and *Patalia*, and the city *Patala* or *Pattala*; this was built in the upper part of the island, and defended by a very strong citadel. The *Porticani*, another *Indian* tribe, seem to have been placed between the *Musican* and *Patalena*, both by *Diodorus Siculus* and *Strabo*<sup>2</sup>.

BESIDES the nations and places above-mentioned, we find many more situated on the sea-coast between the mouths of the *Indus* and the *Ganges*, enumerated by *Ptolemy*. But as these were, for the most part, insignificant and obscure in the days of that geographer, we shall only touch upon a few of the most considerable of them here. For, it would be of no advantage to the bulk of our readers, nor even prove the least amusement to the more curious part of them, should we take any notice of the rest<sup>3</sup>.

THE three first places that present themselves to our view are *Barygaza*, *Supara*, and *Simylla*. *Barygaza*, or *Burygaza Emperium*, was a maritim city, and port, upon the river *Namadus*, in a southern direction from the mouths of the *Indus*. The neighbouring gulph, from it, received the denomination of *Sinus Barygazenus*. The true name of this town seems

<sup>1</sup> CURT. lib. ix. c. 4. ARRIAN. ubi sup. lib. vi. c. 11. STRAB. ubi sup. CELLAR. ubi sup. c. 23. <sup>2</sup> CURT. lib. ix. c. 8.

DIOD. SIC. lib. xvii. c. 102. ARRIAN. ubi supra, lib. vi. c. 17. PLIN. lib. vi. c. 20, 21. DIONYS. CHARACEN. perieg. v. 1093. ONESICRIT. apud Strabon. ubi supra. ut et ipse STRAB. ibid.

<sup>3</sup> PTOL. geogr. ubi sup.



to have been *Gaza*, the word *Bar* or *Bary* having been added to it on account of its situation ; that word signifying, in the antient *Indian*, *Persic*, and *Tartarian* tongues, *water*, or the *sea*. And we are informed by *Pliny*, that there was a remote town in *Ethiopia* called *Gaza*, and another ON THE SEA-COAST, at some distance from it, which went by the name of *Baragaza*. Nay, in confirmation of this notion, we find a mediterranean town mentioned by *Arrian* as situated in *Sogdiana*, not far from the confines of *India intra Gangem*, the very region we are considering, called *Gaza* ; which amounts to an evident proof, that *Gaza* may be naturally supposed to have been the name of a town, and *Bary-gaza* that of a maritim town in *India intra Gangem*. Many traces of *Alexander's* expedition, such as antient *facella* or chapels, altars, the vestiges of camps, large wells, and the like, were still remaining in the adjacent territory, when *Arrian* wrote his *Periplus Maris Erythrai*. This author also relates, that even to his time many antient drachms, with *Greek* legends, and the effigies of *Menander* and *Apollodotus*, two princes who reigned there after *Alexander's* departure, were found in the neighbourhood of *Barygaza*. The modern *Bargant*, both by its name and situation, seems to answer to the *Barygaza* of the antients <sup>m</sup>.

*SUPARA*, or *Supara Emporium*, was likewise seated on the *Sinus Barygazenus*, a little south of *Barygaza*. Possibly the modern *Chitpur*, or *Shitpur*, may be supposed to correspond with *Supara*, both the name and situation of the latter agreeing tolerably well with those of the former. Be that as it will, *Supara* has been taken for the *Ophir* of Scripture by the learned *Lucas Holstenius* <sup>n</sup>.

*SIMYLLA* was the name both of a town, and of a cape or promontory. The former, by way of distinction, had the denomination of *Simylla Emporium*, and stood at a considerable distance in a southern direction from *Supara* ; but neither of them has been greatly celebrated by the antients. *Souali* on the river *Tapi*, opposite to *Surat*, probably occupies the spot on which stood the *Simylla* of the antients <sup>o</sup>.

*HIPPOCURA*, *Balipatna*, and some other places in this tract, are mentioned, but not with any marks of distinction, by the old geographers. *Muziris* was not a town of any repute when *Pliny* wrote his natural history ; but it made a considerable figure in the time of *Arrian* and *Ptolemy*. *Cal-*

<sup>m</sup> PTOL. ubi sup. ARRIAN. periopl. Mar. Erythr. p. 26, 27, et alib. OXON. 1698. PLIN. lib. vi. c. 29. ARRIAN. ubi supra, lib. iv. c. 2, 17, &c. <sup>n</sup> PTOL. ubi sup. LUCAS HOLSTENIUS ad Ortel. p. 137. <sup>o</sup> PTOL. ubi sup.

*ligeris*, *Nitria*, and other obscure places lightly touched upon by the antients, deserve not the least attention P.

TOWARDS the southern extremity of this tract, we find the region of the *Aii*, *Elancon Emporium*, *Cottiaræ Metropolis*, and the town and promontory of *Comar* or *Comaria*, to the last of which answers the cape *Comorin* of the moderns. All these places were to the south of the river *Baris*, whose name denotes *water* in the languages above-mentioned. We meet with other obscure nations, or rather tribes, and maritime places, between cape *Comar* or *Comorin*, and the mouths of the *Ganges*, taken notice of by the antients; but they merit not the least regard <sup>q</sup>.

OZENE, *Batana*, *Hippocura*, *Carura*, *Sora*, *Othura*, and other mediterranean towns in the southern part of *India intra Gangem*, by reason of their insignificancy and obscurity, our readers will excuse us from expatiating upon. But *Palibothra*, upon the confluence of the *Erannoboa*, and the *Ganges*, has been represented as so considerable a place by *Pliny*, *Ptolemy*, and *Strabo*, that we must not pass it over in silence. It was the capital of the *Prasii*, who were one of the most illustrious and potent nations of *India*. *Palibothra* made such a figure in the southern part of the country we are considering, that, according to some, from it all the inhabitants of the tract in which it stood received the denomination of *Palibothri*. Their king was so powerful, that he could bring into the field an army of 600,000 foot, and 30,000 horse. *Ptolemy* places the *Prasii*, whom he calls *Prasiatæ*, near the *Ganges*, but above the *Palibothri* <sup>r</sup>.

THE *Indian* sages, or philosophers, styled by the *Greeks* *Gymnosophists*, have had a seat assigned them by *Ptolemy* in the north-eastern part of *India*, between the *Hyphasis* and the *Ganges*. The *Brachmans*, or *Brahmans*, a branch of the *Gymnosophists*, according to *Cellarius*, have also been fixed in the southern part of this region, between the *Solenus* and the *Chaberus*, two rivers not far from the sea-coast, by the same geographer; who, by these different situations, seems to have considered the latter as separate and distinct from the former. *Pliny* says, that many *Indian* nations had the surname of *Brachmans*, one of which were the *Maccocalingæ*. *Alexander* took a city inhabited by the *Brachmans* in the territories of the *Malli*, according to *Arrian*; and that the

<sup>p</sup> PLIN. lib. vi. c. 23. ARRIAN. peripl. Mar. Erythr. p. 30, 31. PTOL. ubi supra. <sup>q</sup> PTOL. & ARRIAN. ubi supra.

<sup>r</sup> PTOL. & STRAB. ubi supra. ARRIAN. Indic. c. 10. PLIN. lib. vi. c. 19. CURT. lib. ix. c. 2. Vid. etiam SALMAS. in Solin. p. 699.

same people had some towns near the *Muficani* and *Sambus* or *Sabus*'s dominions, at a small distance from the *Indus*, we are informed by *Diodorus Siculus*. The last of these, according to that author, surrendered to *Alexander*, after a brave defence. *Porphyrus* asserts some of the *Brachmans* to have taken up their habitations in the mountainous districts of *India*, and others on the banks of the *Ganges*. The *Calingæ* occupied the tract contiguous to the mouths of the *Ganges* in the days of *Pliny*, who seems to have called them likewise *Maccocalingæ*. The *Gangaridæ*, so denominated from their proximity to the *Ganges*, were intermixed with the *Calingæ*, from whence arose the appellation of *Gangaridæ Calingæ*. *Cellarius* has placed the *Padæi*, *Pandæ*, or *Pandæi*, in *India intra Gangem*; though that such was their situation, does not appear from the antients. On the contrary, from *Herodotus*, *Tibullus*, and others, it rather seems probable, that they were situated to the east of the *Ganges*, and even at a considerable distance from that river<sup>s</sup>.

India extra Gangem.

INDIA EXTRA GANGEM was terminated on the west by the *Ganges*, on the north by *Scythia*, on the east by the country of the *Sinæ*, and on the south by the *Indian* ocean. Not far from the mouths of the *Ganges*, from whence they deduced their name, were seated the *Gangaridæ*, of which that branch surnamed *Calingæ* inhabited the western bank. In all the manuscripts and printed copies of *Diodorus Siculus* and *Strabo*, we find them called *Gandaridæ*; but that this name must have been a corruption of *Gangaridæ*, the word *Ganges* itself, from which that was derived, puts beyond all manner of doubt<sup>t</sup>.

IN the maritim part of this country were situated, according to *Ptolemy*, a city denominated *Pentapolis*, *Baracura Emporium*, and the mouth of the river *Tocofanna*. The *Silver Region*, in which we find the towns of *Sambra* and *Sada*, with the river *Sadus*, came next; and after them *Berabonna Emporium*, *Temala*, and the river of the same name. To these succeeded the country of the *Bisyngeti*, who were man-eaters, and the town of *Saraba*, from whence the *Sinus Sarabacus* received its name. Besides which, in a southern di-

<sup>s</sup> STRAB. lib. xv. p. 489. & lib. xvi. p. 524. PTOL. ubi sup. PLIN. lib. vi. c. 17. ARRIAN. de expedit. Alexand. lib. vi. c. 7. DIOD. SIC. lib. xvii. c. 102, 103. PORPHYR. περί ἀποχῆς, lib. iv. c. 17. HERODOT. lib. iii. c. 99. TIBUL. lib. iv. eleg. i. v. 145. SALMAS. ubi sup. p. 700. Vid. etiam CHRIST. CELLAR. ubi sup. <sup>t</sup> ARTEMIDORUS apud Strabon. lib. xv. DIONYS. CHARACEN. perieg. v. 1144. DIOD. SIC. lib. ii. PLIN. & PTOL. ubi sup.

rection, we meet with *Besynge*, or *Babysenga*, *Emporium*, and *Beraba*, two towns of some note, mentioned by *Ptolemy* <sup>a</sup>.

THE *Aurea Chersonesus* projected into the *Sinus Gangeticus* and *Sinus Magnus*, having on its western side *Tacola Emporium* and the river *Chrysoana*. In the southern angle the ancients placed the promontory called *Malæi Colon*, together with the towns of *Coli* and *Perimula*. Many take this *Aurea Chersonesus* to be the *Ophir* of Scripture, because there is a great abundance of all those commodities here, which *Solomon* received from *Ophir*. This opinion seems to be supported by *Josephus* and *Ptolemy*, though it is opposed by *Lucas Holstenius*, as has been already observed. Nor ought *St. Jerom* to be deemed of different sentiments, when he supposes *Ophir* to be an *Indian* island, since both in that passage, and others he exhibits, the word *insula* or *island* may very well be understood of a peninsula. *M. Bochart* believes the island of *Taprobane* to have been *Solomon's Ophir*; but, as he founds his notion upon conjectures only, no great stress can be laid upon it. The region of the *Leftæ*, or pirates, was contiguous in a northern direction to the *Aurea Chersonesus*; through which ran the *Sebannus*. That river, according to *Ptolemy*, divided the country we are considering into two parts, in one of which stood the town of *Samarande* and *Pagrafa*, and in the other *Pitbonabaste Emporium* and *Zaba*. *Balonga* and *Corgatha*, each of which seems to have been the capital of a particular district, were situated upon the *Sinus Magnus* of *Ptolemy*, who places the mouths of the *Doana*, as well as the town of *Throana*, between them. That geographer likewise takes notice of *Sinda*, and another *Pagrafa*, in this tract, with which, and the two rivers *Dorius* and *Serus*, he terminates the maritime part of *India extra Gangem* <sup>w</sup>.

NEAR the foot of mount *Mæander*, or *Mæandrus*, were seated *Triglypton*, *Tosole*, and *Tugma*, mediterranean cities of considerable note, according to *Ptolemy*. Above the *Sikver Region* was situated a tract that was stiled the *Golden Region*, between the *Sinus Gangeticus* and the *Sinus Magnus*. Between the *Dorius* and the *Serus* we meet with a province called *Chalcitis* by *Ptolemy*, from the metals it produced. The *Tacoræi*, *Corancali*, *Indaprathæ*, and *Cacobæ*, had their habitations in the northern part of *India extra Gangem*; and in the middle of that country we find the *Iberingæ* and *Dabassæ*. But as these, and other obscure cantons inhabiting the remote

<sup>a</sup> PTOLE. ubi sup.      <sup>w</sup> PTOLE. ubi sup. JOSEPH. l. viii. c. 2. HIERONYM. apud Cellar. ubi supra. BOCH. Char. lib. i. c. 46. LUC. HOLSTEN. ad Ortel. p. 137.

part of the globe now in view, were almost intirely unknown to the antients, our readers will not expect any farther account of them here <sup>x</sup>.

### Rivers.

THE most celebrated rivers of *India* were the *Indus* and the *Ganges*, both of which were larger than the *Nile*, according to *Strabo*. *Pliny* tells us, that the *Indus* (B) had its source in mount *Paropamisus*; and that nineteen rivers discharged themselves into it; the most famous of which were the *Cophes*, the *Choaspes*, the *Sinarus*, the *Hydaspes*, the *Acesines*, the *Hyarotis* or *Hydraotes*, and the *Hyphasis*. The *Cophes* carried along with it into the *Indus* the *Malamantus*, the *Soastus*, and the *Garæas*; as the *Acesines* did the *Tutapus*. As for the *Ganges*, it was taken to be the largest river in the world by *Strabo*; and issued from mount *Imaus*, the *Mus Tag* of the moderns, or from an ascent in the neighbourhood of it. *Pliny* tells us, that nineteen rivers emptied themselves into the *Ganges*, of which the principal were the *Iomanes*, the *Erannoboa*, the *Condochates*, the *Cesoagus*, the *Senus*, the *Caina*, the *Cossoanus*, the *Sittocatis*, the *Solomatis*, the *Sambus*, the *Magone*, the *Agoranis*, and the *Omalis*. The *Namadas*, the *Nanaguna*, the *Pseudostomus*, the *Baris*, the *Selenus*, the *Chaberus*, the *Tyna*, the *Manda*, and other obscure rivers appertaining to *India*, mentioned by *Ptolemy*, we shall not here expatiate upon, as nothing remarkable of them has been handed down to us by any of the antient geographers or historians<sup>y</sup>.

### Mountains.

PLINY informs us, that the mounts *Imaus*, *Emodus*, *Paropamisus*, and *Caucasus*, formed a long ridge of mountains,

<sup>x</sup> PTOL. ubi supra. <sup>y</sup> STRAB. lib. xv. PLIN. lib. vi. c. 20. & alib. ARRIAN. expedit. Alex. lib. iv. c. 22, 23. 25. ARISTOT. meteor. lib. i. c. 13. DIONYS. CHARACEN. perieg. v. 1073. VON STRAHLENBERG's histori-geographical description of the N. and E. parts of Europe and Asia, p. 416, 417. Lond. 1738.

(B) This river was likewise called *Sindus* by *Pliny* and *Arrian*, and one of its mouths has this name given it by *Ptolemy*. The native *Indians* at this day call the *Indus*, when it draws near the *Indian* ocean, *Sinde* or *Sindus*. Hence the neighbouring tract is called *Sind*, and that part of the *Indian* ocean bordering upon it the *Sindian* sea. The *findon*, or fine *Indian* linen, so celebrated among the antients, probably deduced its name from this tract, as vast quantities of that valuable commodity were antiently exported from thence (2).

(2) *Plin. lib. vi. c. 20. Arrian. Mar. Erythr. peripl. Golii not. ad Alfragen. p. 77. & Ptol. apud Gol. ibid.*

which served as a limit on that side to *India*. They may therefore be considered as bearing some relation both to *India* and *Scythia*. This vast chain of mountains, which separated the latter from the former, was the same as the mount *Pamer* and the *Mus Tag*, or *Imus Tag*, of the present *Tartars*. By the last of these *Ptolemy* understands a large ridge of mountains running from south to north, which he calls the *Samanthini*; but for this he has not a proper foundation. For the true *Imaus*, or *Imus Tag* bends chiefly from east to west, and separates a great part of *Kalmuk Tartary* from *Little Bukharia*, or the kingdom of *Kashgar*. *Ptolemy* likewise mentions as belonging to this country the mountains called *Montes Apocopi*, *Sardoniches*, *Bettigus*, *Vindius*, *Adisatrus*, and *Uxentus*, towards the *Ganges*. He also takes notice of mount *Mæandrus*, mount *Sepyrus*, and mount *Damasus*, in *India extra Gangem*; but none of these was famous on account of any remarkable event that happened in their neighbourhood. It may not be improper to observe here, that in the *Tartarian* language *Mus*, or *Maus*, to which the *Tartars* in common pronunciation prefix the vowel *I*, signifies *ice*, and *Tag* a mountain. *Imustag*, therefore, denotes the icy or snowy mountain; and from hence the corrupt word *Imaus* deduces its origin. The antient term signifying mountain was *Tau*, or *Tau*; and this is still added to the proper names of their mountains by the *Tartars* of *Siberia*. Some of the modern *Tartars* pronounce this *Dag*, *Dak*, *Dau*, and *Dau*; from whence we may derive the name of the *Daci*, a nation of *Scythian* extraction, who were antiently denominated not only *Daci*, but *Dau*, as we learn from *Strabo*. In like manner, the denomination of *Caucasus*, that is, *Caf*, *Gaco*, or *Cobo*, in *Persic*, denotes mountains, or a mountainous tract, as may be evinced from several authors<sup>2</sup>.

WE find several islands in the *Indian* ocean taken notice of by the antients, which we shall here beg leave lightly to touch upon. *Barace* lay in the *Sinus Canthicus*, according to *Ptolemy*; *Milixigeris*, *Heptanesia*, *Peperina*, *Tricadira*, *Trinesia*, *Leuce*, and *Panigeris*, extended themselves from thence to the *Sinus Colchicus*; *Cory* was in the *Sinus Argaricus*, and under the mouths of the *Tyna Sufuara*. Besides which, *Arrian* mentions another called *Cillusa*, that seems to have been situated

<sup>2</sup> PLIN. lib. vi. c. 17. PTOL. ubi supra. VON STRAHLENBERG ubi supra, & alib. STRAB. lib. vii. p. 304. Lutet. Parisior. 1620.

in the principal mouth of the *Indus*, had several commodious ports, and was of a very considerable extent <sup>a</sup>.

BUT the most famous of the *Indian* islands was the *Taprobane*, or *Taprobana*, of the antients, and the *Ceylon* of the moderns, said to be as large as *Britain* by *Strabo*. *Mela* doubted whether it was an island, or the first part of another world, the latter opinion having been embraced by *Hipparchus*. It was, however, considered as an island by many writers who lived before *Mela*, and known to be so in the time of *Alexander the Great*. The king of this island sent four embassadors to *Claudius*, the principal of which was called *Rachia*, who informed the *Romans*, that there were five hundred towns in *Taprobane*; that *Palæsimundus* the metropolis had a fine haven, and contained 200,000 souls; and that there was in the island a lake 375 miles in circumference. They also related, that this lake was interspersed with several small islands, whose soil was extremely fertile; and that out of it there issued two rivers, one of which named *Palæsimundus* discharged itself into the port belonging to the city of the same name, by three chanel, the largest of which was fifteen stadia broad, and the smallest five. The other river, according to them, had the name of *Cidar* or *Cidara*, and moved in a northern direction. They likewise affirmed, that the *Promontorium Coliacum*, the nearest part of *India*, was four days sail from the coast of *Taprobane*, the island of the *Sun* lying in the middle of the passage. But *Ptolemy*, who has given us a prolix description of *Taprobane*, differs in many particulars from these embassadors. He makes it to be nearer the coast of *India*; and does not enumerate above thirty towns. He says not a word of the lake *Megisba*, nor of the two rivers whose courses were described by the *Taprobanian* ministers. Nay, he passes over in silence both the town and harbour, as well as the river, called *Palæsimundus*. Such different descriptions have made some learned men suspect, that the *Taprobane* of the embassadors and that of *Ptolemy* must have been different islands. Several persons of great erudition have taken *Sumatra* to answer to the *Taprobane* of the antients better than *Ceylon*; but the generality of learned men have been of another opinion. Nor is it so probable, that the *Roman* and *Alexandrian* merchants undertook so long a voyage as to the island of *Sumatra*, for the sake of commerce, as that they sailed to *Ceylon* on that account. But the situation of *Taprobane*, as laid down by *Ptolemy*, so nearly corresponds with that of *Ceylon*, that we cannot well doubt of the identity of those islands; though that the aforesaid geographer has

<sup>a</sup> PTOL. ubi supra. ARRIAN. ubi sup. lib. vi. c. 19.

without

without any reason extended his *Täprobane* beyond the *Line*, must not by any means be denied <sup>b</sup>.

THE principal towns in this island, according to *Ptolemy*, were *Margana* and *Jugana*, on the western shore; *Odoca*, *Dagana*, a place sacred to the moon, and *Dionysus* in the southern part; *Procurus* on the eastern coast; *Moduti Emperium* and *Talacori Emperium* on the northern side; and, among the mediterranean places, *Anurogrammum* and *Maa-grammum*, two cities of considerable note. The most remarkable promontories were the *Promontorium Andrasimundi*, the *Jovis Promontorium*, the *Avium Promontorium*, the *Dionysii Promontorium*, the *Cetæum Promontorium*, and the *Boreum Promontorium* opposite to *India*. The chief rivers were the *Soana*, the *Azanus*, and the *Ganges*. The most noted havens seem to have been the *Priapius Portus*, the *Mordi Portus*, the *Solis Portus*, the *Rbizola Portus*, and the *Spatana Portus*. Among the principal bays or gulphs, we may rank the *Præfodes Sinus*, which has been placed by *Ptolemy* on the western coasts of the island <sup>c</sup>.

CELLARIUS believes, that the *Insula Solis* of *Pliny* may be considered as the same island with the *Cory* of *Ptolemy*; which, if those authors are reconcilable with each other, may possibly not be very remote from truth. The latter has fixed *Bazacata*, a small island, in the *Sinus Gangeticus*, at present the bay of *Bengall*; and, at a good distance from it, in a southern direction, the island of the *Good Dæmon*. In the *Sinus Magnus*, now the bay of *Siam*, opposite to the country of the *Sinæ*, were situated the three islands of the *Satyrs*, and farther to the south the auriferous island of *Iabadius*, whose metropolis was denominated *Argentea*, or *The silver city*. Some of the old geographers mention two islands called *Chryse* and *Argyre*, as lying between the mouths of the *Indus* and the *Ganges*; but their accounts of them are so confused and indistinct, that they cannot be depended upon. In fine, those pretended islands seem to bethe *Silver Region* and *Golden Region*, or *Golden Peninsula*, above-mentioned, as has been long since hinted by the excellent *Salmasius* <sup>d</sup>.

THE *Sinæ*, according to *Ptolemy*, inhabited a tract to the east of *India*, behind the *Sinus Magnus*; so that, properly *try of the Sinus*.

<sup>b</sup> STRAB. lib. ii. HIPPARCHUS apud POMPON. MEL. lib. iii. ut et ipse MEL. ibid. DIONYS. CHARACEN. ubi sup. ver. 954. FEST. AVIEN. ver. 777. PLIN. lib. vi. c. 22. SALMAS. BOCHART. ISAAC. VOSS. apud CELLAR. ubi sup. ut et ipse CELLAR. ibid.

<sup>c</sup> PTOL. ubi supra. CELLAR. geogr. antiq. lib. iii. c. 23.

<sup>d</sup> PLIN. lib. vi. c. 21. POMPON. MEL. lib. iii. c. 7. PTOL. ubi supra. CELLAR. lib. iiii. c. 23. sub fin. SALMAS. in Solim. p. 701.



speaking, they did not belong to *India*, though they seem to have been considered as appertaining to that country by *Cellarius*. The tract they occupied was bounded on the east and south by the *Terra incognita*, on the north by *Serica*, and on the west by *India extra Gangem*. The town of *Apsithra*, near which ran a river of the same name issuing from the *Semanthine* mountains, was situated at a small distance from the confines of *India*. The towns of *Bramma* and *Rabana* stood near the mouths of the rivers *Ambastus* and *Senus*, which discharged themselves into the *Sinus Magnus*. The *Ichthyophagi*, or the *Ichthyophagi Ethiopes*, had a district assigned them near the *Line*, and to the south of them ran the river *Cotiares*. In a southern direction from the *Line*, we likewise meet with *Coccoranagora*, *Thina*, *Thina*, or *Sina Metropolis*, *Catigara*, and the town of *Saraga*. *Acadra*, or *Acathra*, a mediterranean town, had a northern situation, and seems to have been a place of some importance. In fine, the country of the *Sina* seems to have answered to the tract comprehending the kingdoms of *Siam*, *Laos*, *Camboya*, or *Cambodia*, *Tonquir*, and *Cochinchina*, or at least the most considerable part of that tract. It is probable, that this region was antiently called *Sin*, *Sim*, and *Siam*, which seem to be names very nearly related; for, as *Sina* was the antient name of the people, *Sin*, or *Sim*, was undoubtedly that of the country; and *Siam*, the present name of a pretty large part of it, in sound approaches very near to *Sim*, or *Sin*. Nor can any thing material be objected to this, except the situation of *Serica*, bounding the country of the *Sina* on the north, which some may possibly place at a very considerable distance from the eastern extremity of *India extra Gangem*. However, we cannot believe, that there is the least foundation for such an opinion. *M. Bayer*, indeed, asserts the *Seres* to have been seated in the interior part of *India intra Gangem*, and consequently nearer the frontiers of *Persia*, than those of *China*. But this notion, in support of which he has not offered so much as a single argument, our readers will find overthrown in the history of the *Chinese*.\*

MOST of the mountains of *India* were covered with trees that bore a vast quantity and variety of fruits. The delightful plains, with which this country abounded, were very spacious and fruitful. The richness of their soil was incredible, their atmosphere pure and balsamic, and the rivers with which they were intersected inexpressibly pleasant and fertilizing. It is no wonder, therefore, that the *Indians* had two harvests in a year; that

\* PTOL. ubi sup. c. 3. CELLAR. ubi sup. MARCIAN. HERACLEOT. p. 2. TH. SIG. BAYER. comment. origin. Sinicar. p. 309. Petropoli, 1730.

the region they inhabited produced a variety of animals of uncommon strength and beauty; and that their country (being animated by a proper quantity of the solar rays) should have been in reality a second paradise. The elephants of *India* excelled all others, and particularly those of *Africa*. Some of them were immensely large, and, after being trained up in a proper manner, behaved with inconceivable dexterity in an engagement. The woods abounded with great plenty and variety of game; as also with animals that were not elsewhere to be found. As for the bowels of the earth, they were well stored with gold, silver, and precious stones. The men and animals are said to have been of a larger size than in other countries, nature seeming here to be in her bloom, and utmost vigour. But of all these particulars, and many more, our readers may expect a full and minute account, when we come to the modern history of the *Indians*†.

As the limits here prescribed will not permit us to expatiate largely upon the curiosities of this country, a description of which would form a considerable volume, we shall only exhibit to our readers the following, which are some of the principal of them. 1. A species of amphibious animals produced on the coast of *Taprobane*, some of which resembled an horse, others an ox, and others other creatures strangers to the watry element, called whales by *Strabo*. 2. The surprising inundations of the *Acesines*, and other rivers, whose waters, about the time of the summer solstice, rose forty cubits high, and overflowed all the neighbouring plains, according to several authors. 3. The northern rains swelling the rivers of *India* in the same manner that the southern showers do the *Nile*. 4. A desert of vast extent, containing above a thousand cities, villages, and towns, which had been abandoned by their inhabitants, upon the *Indus*'s changing its chanel. 5. The fine linen and silk made in this country, which were highly valued by the antients. 6. The reed or cane producing a sort of natural honey, which was endued with an intoxicating quality. 7. A tree, described by *Onesicritus*, growing in the territories of the *Musicani*, one of the southern parts of *India*, whose boughs, after they had ascended to the height of twelve cubits, grew downwards, and took root in the earth; which course they continued till they had formed a sort of long booth or arbour resembling a tent or pavilion supported by pillars. 8. Some *Indian* trees of a most enormous size; every one of which afforded shelter to four hundred horsemen. 9. A small tree, or shrub, that had cods like

† DIOD. SIC. STRAB. PLIN. ARRIAN. CURT. PLUT. in Alex.

those of a bean, ten inches long, and full of a kind of honey of a poisonous nature. 10. The corn, resembling wheat, in the country of the *Muscani*, which grew wild on a spot of ground that required not the least cultivation. 11. The great number of medicinal plants, of various qualities and colours, many of which were not to be found in any other region. 12. The cinnamon-tree, shrub bearing variety of spike-nard, herbs, flowers, drugs, &c. the produce of the southern parts of *India*. 13. The vast number of apes or monkies, in a wood near the city of *Nicaea*, which upon *Alexander's* approach drew up in order of battle, insomuch that the *Macedonians* took them for a body of regular troops, and began to make the proper dispositions for an engagement. But *Taxilus*, who at that time attended *Alexander*, by discovering to them what sort of an enemy this was, put an end to the alarm. These apes were taken two ways. First, the hunters of them filled large dishes with water, and placed them near the trees the apes had posted themselves upon, and, in the sight of those animals, washed their eyes; afterwards they put some viscous matter into the dishes, instead of the water, and then retired. As these animals, therefore, are great mimics, they no sooner observed the coast to be clear, than they came down from the trees, and, attempting to wash their eyes as the hunters before had done, they blinded themselves, and were easily taken. Secondly, the same hunters at other times put on a sort of sack or budget, somewhat resembling trowies, in the sight of the apes, and left others for those animals, hairy within, and besmeared with such viscous matter as that already mentioned, which they putting on, were thereby rendered incapable of making their escape. 14. The prodigious quantity of fossile salt, dug out of a mountain in the kingdom of *Sopithes*, sufficient to supply all *India* with that commodity. 15. The rich gold and silver mines mentioned by *Strabo*. 16. The famous breed of dogs in the kingdom of *Sopithes*, of which that prince gave 150 to *Alexander the Great*. Four of these, in the sight of *Alexander* and *Sopithes*, were set upon a lion, and proved a match for him. In the middle of the conflict, *Sopithes* commanded one of them to have a thigh cut off gradually, in order to force him to leave the lion; but this did not oblige him to quit his hold. 17. The numerous instances of longevity among the *Indians* and the *Seres*, many of them attaining to an hundred and thirty, and several to two hundred years of age. 18. The tigers in the country of the *Prassi*, as big again as a lion, and of such strength, that one of them, with his hinder paw, could easily seize upon, and drag to him, a large mule. 19. A species of monkies bigger than dogs of the largest size, all

over white, except the face, which was black ; though sometimes the face was white, and every other part black. Their tails were above two cubits long. They were extremely mild and harmless, never playing any mischievous tricks. 20. The fossil stones of the colour of frankincense, sweeter than honey itself. 21. The serpents two cubits long, with wings like bats, that flew about in the night, and emitted some poisonous drops, which made the bodies of those animals they fell upon to putrify. 22. An uncommon and surprising species of very large flying scorpions, that greatly infested some parts of *India*. 23. A monstrous and incredibly strong breed of dogs, that could hold fast even a bull or a lion, and were so fierce, that their eyes sometimes fell out of their heads, after they had fastened upon those animals. These creatures would have been cut to pieces, rather than let go their hold, as will the true bull-dogs here in *England*. However, the *Indians* could disengage them, by pouring water into their nostrils, as we learn from *Strabo*. 24. The water of the river *Silia*, or *Silias*, which was of such a nature, that nothing could swim upon it. 25. The natural honey flowing from reeds or canes, called *μίλι τὸ καλάμινον* and *σάκχαρι* by *Arrian*. 26. A species of serpents that were short, black, had heads like those of dragons, and eyes of the colour of blood. 27. The pearl-fishery in the southern part of *India*, not far from the promontory at present going under the denomination of cape *Comorin*. 28. The diamonds, pearls, carbuncles, and other kinds of precious stones, that were produced in this region. 29. Some of the whales left by the tide on the shore in some of the maritime parts of *India*, an hundred cubits long, of whose bones the *Indians* built themselves houses. 30. The vast number of jewels found on the banks of the *Acenes* and the *Ganges*. 31. The fountain whose water was as combustible and inflammable as oil. 32. The ebony, opals, onyxes, alabaster, vermilion, crystal, amber, and the two mountains near the *Indus*, one of which attracted iron, and the other repelled it. 33. The lions, panthers, rhinoceros's, camelopardales or camel-panthers, sphinges or marmosets, cynocephali or larger kind of baboons, crocottæ or lion-wolves, and the dragons of an immense size taken notice of by *Strabo*. 34. The horses with a single horn in their foreheads, or unicorns, with the heads of stags. 35. The rivers that abounded with particles of gold, and enabled the neighbouring *Indians* to pay the taxes and duties imposed upon them. 36. The *Pedra de Cobra* (C) already mentioned, which was known

(C) We have already given a history of the *Tartars* ; but our short account of this stone in our readers will find several particu-

known to the *Indians*, as well as the antient *Scythians*, or *Tartars*, from the remotest antiquity : (D).

## S E C T. II.

*The Antiquity, Government, Laws, Religion, Customs, Language, Learning, and Disposition of the Indians.*

*Antiquity.* **T**HOUGH the *Indians* have been already deduced from *Japhet* in a former part of this work, yet we would there be understood of only a part of that nation. For, though it may be allowed, that some of them were descended from *Magog* the son of *Japhet*, in conjunction with the *Tartars* and *Chinese*, yet it is likewise probable, that many of them sprung from the other sons of *Noah*. That *Elam* settled in the country afterwards called *Persia*, has been fully proved ; so that many of his descendents may be supposed to have pushed farther eastwards, and particularly into the nearer eastern regions, of which *India* was one. Some of the posterity of *Cush*, if not their great progenitor himself, seated themselves in that

\* NEARCH. parapl. Oxon. 1698. MEGASTHENES, ERATOSTHENES, ONESICRITUS, CTESIUS, PATROCLES, DEIMACHUS, ANACHARSIS, ARISTOTELES, et ARISTOBULUS, apud Strabon. lib. xv. ut et ipse STRAB. ibid. PLIN. nat. hist. pass. ARRIAN. in expedit. Alexand. & in Indic. pass. CURT. pass. PLUTARCH. in Alexand. DIOD. SIC. lib. ii. & alib. PORPH. de abstinent. lib. iv. ARRIAN. peripl. Mar. Erythr. pass.

lars relating to it in Dr. *Kämpfer's amœnitates exotica* omitted there. To that piece, therefore, we must beg leave to refer the curious, for their farther satisfaction (3).

(D) Besides the curiosities here mentioned, we find others taken notice of by some of the antients, that were deservedly exploded as fabulous by *Strabo*. Such were the dwarfs of three and five spans high, some of whom had no noses, and others waged perpetual war

with the cranes ; the *Enotocæte*, whose ears were so large, that they lay upon them ; the wild men about the *Ganges*, who had no mouths ; the *Ocyodes*, who could outrun an horse ; those men who had dogs ears, a breast covered with hair, and one eye only in the middle of their foreheads. Many more wonders of this kind occur, which existed only in the imaginations of those writers who have given us any account of them (4).

(3) Engelbert. Kämpf. amœnit. exot. politico-physico-medic. p. 395, 396, 578, 579, 581. Lemgoijæ, 1712.

(4) Strab. geogr. l. xv.

part of *Susiana* still called *Khuzestan*, or the country of *Chuz*, as well as in *Arabia*; from whence they might easily migrate to the banks of the *Indus* and the *Ganges*. In confirmation of which opinion, it may be observed, that the *Arabs* have always believed the nations denominated by them *Sind* and *Hind*, which comprehend the whole body of the *Indians*, to have been descended from two of the great grandsons of *Ham* of the same names. We may, therefore, reasonably enough presume, that the descendants of *Shem* and *Ham*, as well as those of *Japhet*, contributed towards peopling the vast continent of *India* <sup>a</sup>.

THE *Indians*, like other nations, boasted of too high an antiquity, as we learn from *Pliny*. They pretended, according to that author, to have had a series of an hundred and fifty-three kings, between *Bacchus* and *Alexander the Great*, who reigned above five thousand four hundred years. But neither *Pliny*, nor any other ancient writer, has ventured to give us a list or catalogue of those kings. Such a notion as this must be allowed to be not only repugnant to sacred writ, but to the whole stream of genuine profane antiquity, and particularly to *Herodotus* the father of history <sup>b</sup>.

BUT, whoever were the first planters of this region, it could not have been peopled till long after *Persia*, or *Elam*, had been sufficiently cultivated, and a considerable number of ages after *Assyria*, and the other countries adjoining to *Ararat*, had been planted. This is so apparent both from Scripture, and the nature of things, that it will not admit of a dispute. For, according to Scripture, the *Indians* were so obscure a nation, that they were not known to the *Jews* before the captivity, though the *Persians* not long after that event erected a most puissant empire; and, according to the course of nature, the different parts of the earth must have been peopled sooner or later in proportion to their distances from that spot on which the first men settled. Nothing, therefore, in absurdity can equal the system of *Cusius*, who first makes the monarchy of *Assyria* to have had a greater number of subjects than almost any that has ever yet been formed, at a time when that region must have been very thinly peopled; and then represents *India* as more formidable and populous at the same time than that monarchy. It is, therefore, to us matter of wonder, that the bulk of the learned, till of late, should have come into that ridiculous system; though we are not at all sur-

<sup>a</sup> Univ. hist. vol. i. p. 266. 367. 370. & vol. xviii. p. 300. 367. GOLIUS not. ad Alfragan. p. 77. <sup>b</sup> PLIN. lib. vi. c. 17.

*Government.*

prised, that it should have been exploded by so learned, impartial, and judicious a writer as *Strabo* c.

WITH regard to the government of the *Indians*, we shall not be here prolix. That it was of the same kind with that of the most ancient *Numidians*, *Arabs*, *Tartars*, and *Chinese*, we have no reason to doubt. The *Indians*, for several ages, like those nations, had many petty princes among them, who exercised a sovereign authority, till at last they found themselves obliged to submit to others that were more powerful, or else voluntarily united themselves under such heads, to repel all foreign invaders. So several little sovereigns seem to have elected *Cbe-derlaomet* to preside over them, though some of these afterwards, without any just cause, withdrew their allegiance from him; for which reason, the Scripture says they rebelled. In like manner the *Etruscans* had twelve *lucumo's*; but over them presided a chief, whose orders they obeyed on all extraordinary occasions. Nay, that this kind of government prevailed in *India*, when *Alexander the Great* invaded that country, may be inferred from *Arrian*, *Curtius*, and *Strabo*. Nor, if we remember right, was the greatest part of this vast region ever reduced under the obedience of one prince, till the reign of *Sandrocottus*. However, the princes or kings, among whom *India* was antiently divided, seem to have ruled with an absolute sway, since they were the sole proprietors of all the lands under their respective jurisdictions, as we are informed by *Diodorus* and *Strabo*. There were several republics likewise in this country, at the time of *Alexander's* invasion. The *Indians*, as well as the *Chinese*, confined themselves to their own country, and always kept themselves unmixed with foreigners; so that it is no wonder they should have been governed by *Indian* princes, for the most part, till the time of *Sandrocottus*. For, even supposing *Bacchus*, or *Sesac*, to have made so rapid a progress in the reduction of *India*, as we are told he did by *Diodorus Siculus*; yet it does not appear from history, that any considerable part of that region was ever thoroughly subdued by, and much less continued for any time in a state of servitude to, the *Egyptians*. Several kings reigned here in the time of *Alexander the Great*, though some of those princes were then very powerful, and made a noble stand against that conqueror. Nor have all the most considerable *Rajahs* of this vast tract been subjugated by the *Moguls* themselves till within these few years, as will be seen in the modern history of the *Indians* d.

c STRAB. lib. xv. DIOD. SICUL. bibliothec. histor. lib. ii. c. 90---95. UPIV. hist. vol. iv. p. 272---297. d Gen. c. xiv. v. 4. Univ. hist. vol. xvi. p. 37, 38. vol. xviii. p. 376. DIOD. SIC. lib. ii. STRAB. lib. xv.

THAT the antient *Indians* had several salutary laws, appears from what we have observed of the *Catheans*, in the history of the *Tartars*, and may be farther evinced from some good authors. But as the limits here prescribed will not permit us to be very copious on this head, we shall at present only mention the following, which are some of the principal of them. 1. The *Indians* were, by a particular law, divided into seven classes, or orders of men, as we learn from *Diodorus* and *Strabo*. The first of these were the philosophers, who were but few, in comparison of the rest. They admitted those who assisted in offering the sacrifices into their private assemblies, and the kings themselves seem to have presided in their great convention, as we shall presently have occasion to observe. The second were the husbandmen, a very numerous and upright body of men. The shepherds and hunters formed the third class, and were likewise pretty considerable. Artificers and mechanics, and particularly those who fabricated arms, constructed ships, &c. made up the fourth. The fifth division was composed of military men, who in time of peace had a place assigned them to reside in, and a proper allowance granted them, by the prince they served. The sixth order consisted of officers who were employed by the king, or his ministry, to inspect the actions and conduct of the people, and make a private report to him of their discoveries. The seventh division was formed by the king's privy-council, from whence justice was distributed throughout the whole community, and that in the most equitable manner. 2. By a particular law, the philosophers were enjoined to repair to the king's palace at the beginning of the year, and there to produce all their compositions, observations, and predictions, relating either to the fruits of the earth, animals, or the commonwealth. After any one of them had been proved guilty of falsehood or ignorance, three times, he was silenced for life; but the others were exempted from taxes, and held in the highest veneration. 3. The husbandmen were never pressed, or obliged to take on in the king's service; which was but reasonable, as they tilled the ground for the king, who was the sole proprietor of it, and who received from them the fourth part of the produce of it. 4. No private person was permitted to bring up either an horse, or an elephant. 5. All those animals belonged to the king of the country in which they were produced. 6. The privy-counsellors were not permitted to marry in a lower family, nor to apply themselves to more branches of business at once, except they were philosophers. 7. Every *Indian* convicted of giving in false evidence was punished in the extreme parts of the body.

8. If



8. If any person deprived another of a limb, he did not only forfeit the same part himself, but had likewise his hand cut off; and to render useless either the hand or eye of an artificer, was considered as a capital crime. 9. The woman that killed a drunken king, was married to his successor; from whence we may conclude, that drunkenness was looked upon as an enormous vice among them. 10. Neither the life-guards, nor any of the king's other troops, were permitted to enter the city where he held his residence. 11. It was not lawful for the king to sleep in the day-time; and in the night he found himself obliged frequently to change his bed, to avoid the treachery of his servants. 12. In some parts of *India* the married women were not permitted to survive their husbands, but were burnt with their bodies, as has been already observed in the history of the *Tartars*. 13. Polygamy was tolerated by law among them. 14. By a particular law, the virgins who distinguished themselves in fighting at fifty-cuffs, were rewarded with husbands. 15. The privy-counsellors were famed for their prudence, consummate abilities, and noble extraction; and, out of their body, the king selected judges, generals, and all superior magistrates. 16. It seems to have been a law among them, that all their civil or political institutions should be derived from their *Brachmans*, or philosophers. 17. Whatever wars they might be engaged in at any time among themselves, they obliged themselves by a common law not to make hostile incursions, to ravage the country, nor to plunder the husbandmen, whom they considered as the greatest benefactors to the public. 18. The *Indians* were not suffered to make any of their countrymen slaves, every one of them being considered as in a natural state of liberty. 19. They had several customs wearing the face of laws in common with some of their neighbours, which have been mentioned in other parts of this work. Nor is this to be wondered at, since the *Indians* were sometimes confounded with the nearest circumjacent nations by the antients, and particularly with the *Scythians*, or antient *Tartars*.

#### Religion.

THE principal objects of religious worship among the *Indians*, in the earlier ages, were *Jupiter*, or *Jupiter Ammon*, and *Bacchus*; in which they agreed with the *Egyptians*, *Arabs*, and other nations. *Hercules* and *Pluto* had likewise divine honours paid them. The *Indians* also worshiped a deity re-

\* NEARCH. parapl. Oxon. 1698. MEGASTHENES, BRATOSTHENES, ONESICRITUS, CTESIAS, aliq; apud STRABON. lib. xv. ut & ipse STRABO, ibid. DIOD. SIC. lib. ii. PLIN. pass. ARIAN. in expedit. Alexand. in Indic. & in periopl. Mar. Erythr. CURT. PLUT. in Alex.

presenting *Jupiter Pluvialis*, *Pan*, the river *Ganges*, and a sort of gods answering to the *Dii Indigetes* of the *Romans*. These were a kind of *Genii*, or inferior deities, that were in high repute all over *India*. Their power was supposed to extend over this lower world, and in particular over man. A belief of the existence of these spirits is of great antiquity, and seems to have had its source from a disguised and (E) corrupted tradition of the rebellion of the fallen angels, since many of the *Genii* were represented as ludicrous, imprudent, and wicked beings. Some of the later *Platonists* have allotted two *Genii*, a good and a bad one, to every person, whose conduct they thought was influenced by them. The good *Genius* had the denomination of *Lar* among the *Romans*, and the evil one that of *Larva*, according to *Servius*. They were supposed to have their residence in the atmosphere that surrounds this terraqueous globe, and even some of them upon the earth itself. Be that as it will, the notion of good and evil *Genii* is of so great antiquity, that it will be extremely difficult to trace out its original <sup>f</sup>.

WHATEVER species of idolatry might at first have prevailed among the *Indians*, it is probable, that, after *Cambyfes* conquered *Egypt*, the priests, being obliged to abandon that country, found their way into *India*, where they planted and propagated the *Egyptian* superstition. This has been set in a clear light by *Kircher*, who extends the observation even to *Tartary* and *China*. The hieroglyphic representations of the *Egyptian* deities, which the aforesaid priests introduced into this vast region, undoubtedly gave birth to those monstrous figures, or images, of their false gods, that still in *India* are the objects of adoration. As a farther demonstration of what is here advanced, it may be observed, that the *Indians* still preserve some traces of the worship of *Isis* and *Osiris*, that anciently prevailed among the *Egyptians* <sup>g</sup>.

<sup>f</sup> DIOD. SIC. & STRAB. ubi sup. D. AUGUST. de civitate Dei, lib. x. c. 2. See also the Abbé BANIER's mythol. and fab. of the anc. vol. i. b. v. c. 6. <sup>g</sup> ATHANAS. KIRCHER. Chin. illustrat. par. iii.

(E) This has been fully proved, and ΔAIMONION, published and the high antiquity of the notion of good and evil genii clearly evinced, in a critical dissertation upon the words ΔΑΙΜΩΝ some years ago, to which, for farther satisfaction, we beg leave to refer our curious and inquisitive readers (5).

(5) *A dissert. upon the words, &c. Lond. 1738.*

THE

THE *Brahmans*, *Brachmans*, or philosophers, were not only the priests of the *Indians*, but likewise the principal counsellors and directors of their kings, as we learn from *Diodorus* and *Strabo*. They, therefore, served their country both in a civil and religious capacity, as did the *Magi* among the *Persians*. *Diodorus* says, that the *Indians* looked upon these *Brachmans* as the greatest favourites of heaven, and as men who were perfectly acquainted with every thing that passed in the infernal regions, or related to the kingdom of *Pluto*. That they bore the principal sway in every part of *India* where they were settled, appears from the best writers among the antients, who have taken any notice of them <sup>b</sup>.

HOWEVER, the *Greek* and *Latin* authors have not all entertained the same sentiments of these *Indian* sages. They have been considered as distinct from the *Gymnosophists* by *Ptolemy*, who places the *Brachmans*, whom he calls *Magi*, in a southern district of *India*, between the rivers *Sokenus* and *Ghaberus*, not far from the sea; whereas he assigns the *Gymnosophists* a situation in the north-eastern part of that country, near the western bank of the *Ganges*. On the contrary, that the *Gymnosophists* were divided into two branches or sects, the *Brachmans* and the *Germanes*, we find asserted by *Megasthenes* in *Strabo*. *Diodorus*, in one place, makes the *Philosophers* of *India*, who were the *Brachmans* of *Megasthenes*, to have corresponded, in a great measure, with the priests of other nations. Whereas, in another passage, he considers them as a separate nation, sect, or body of men, settled in one particular part of *India*. *Arrian* fixes the *Brachmans* among the *Malli* and the *Musicani*; and *Pliny* makes the word *Brachman* to have been the surname of many nations. *Porphyry* affirms the *Gymnosophists* to have been divided into two sects, the *Brachmans* and the *Samanæi*; and that, of the *Brachmans*, some lived in a mountainous tract, and others about the *Ganges*. *Arrian*, *Apuleius*, *Clemens Alexandrinus*, and *Plutarch*, differ in several particulars relating to these *Indian* sages; though they all seem to agree in celebrating their love of divine wisdom, their knowledge, their abstemious way of life, and singular temperance, in fine, their contempt of all the good, as well as bad, things of this

<sup>b</sup> DIOD. SIC. & STRAB. ubi sup. PLUT. in Alex. ARRIAN. de expedit. Alexand. in Indic. & peripl. Mar. Erythr. PORPHYR. de abstinent. lib. iv.

world, so much desired, or dreaded, by the bulk of mankind <sup>i</sup>.

We have neither time nor inclination to transcribe every thing that has been related of the *Brabmans* by the antients; nor would this, if transcribed, be of any real advantage to our readers. For, as has been observed, the *Greek* and *Roman* writers, when speaking of them, differ in several particulars; which rather tends to confound and perplex, than inform and instruct, those that peruse them. What, therefore, we have to say farther of them, shall be comprised in few words. They were not so much a distinct nation, or particular class of philosophers, as a tribe or set of men, or rather a numerous family, descended from one common ancestor, different from the progenitors of the people among whom they lived. They were a body of men that we may consider as similar to the *Fabian*, *Cornelian*, *Claudian*, &c. families in antient *Rome*, deducing their origin from *Brabma*, the first of the three beings whom God created, and by whose means he afterwards formed the world, according to the modern *Brabmans*, but in reality the patriarch *Abraham*. For, that *Brabma* should be the Supreme Being, as M. *Bayer* asserts, is too absurd to be supposed; and that he was *Abraham*, has been allowed by some of the best *Jewish* writers, as well as *Schabrestani*, an *Arab* author of good repute. Dr. *Hyde* likewise offers such reasons in defence of this notion, as cannot easily be overturned <sup>k</sup>.

POSTELLUS takes these *Brabmans* to have been descended from *Abraham* by his wife *Keturah*, and believes that the true religion prevailed long among them; and, indeed, from the accounts given us of them by the antients, it seems to appear, that they acknowledged one Supreme Being, and a future state of rewards and punishments. Nay, it farther appears from those accounts, that some of them worshiped this Supreme Being with great fervency and devotion, prayed

<sup>i</sup> STRAB. lib. xv. & lib. xvi. MEOASTHENES apud Strabon. ibid. PTOL. ubi supra. PLIN. lib. vi. c. 17. ARRIAN. exped. Alex. lib. vi. c. 7. DIOD. SIC. l. xvii. c. 102. PORPH. de abstinent. lib. iv. c. 17. PLUTARCH. in vit. Alex. CIC. Tusc. quæst. lib. v. ARRIAN. ubi sup. lib. vii. & in Indic. APULEIUS in florid. CLEM. ALEXANDRIN. stromat. l. iii. PHILOSTRAT. vit. Apollon. lib. iii. PALLAD. de gentib. Ind. & Bragmanib. p. 1-14.

<sup>k</sup> Idem ibid. TH. SIG. BAYER. element. Brahmanic. Tangutan. Mungalic. in comment. acad. Petropolit. tom. iv. p. 290, 291. Petropoli, 1735. D'HERBEL. biblioth. orient. p. 212. AL SHAHRESTAN. in calce lib. de religion. Ind. Vid. etiam THOM. HYDE hist. relig. veter. Persar. p. 31, 32.

constantly to him, and despised every thing in this world for his sake. Be that as it will, they were celebrated all over the antient world for their wisdom and austerity of life, and proposed as a pattern for imitation to nations of greater politeness than the *Indians*. *Pythagoras* studied their doctrine and manners, and received his notion of the transmigration of souls, or metempsychosis, from them. If what is here advanced be admitted, it will be an additional argument in favour of the migration of some of *Shem's* descendents into *India*; and likewise prove, that the *Abrahamic* religion prevailed, at least for many ages, in that remote country. A famous *Brahman*, [named *Bebergir*, communicated to the *Mohammedans*, whose religion he embraced, the *Amberthkend*, which contains the doctrines of the *Indians*. The modern *Brahmans* say, that *Brahma* left to the *Indians* the four books which they call *Beth*, or *Bed*, in which all the sciences, and all the ceremonies of religion, are comprised; and for this reason they represent that supposed deity with four heads. Some of the antients intimate, that they thought it highly criminal to deprive any, even the most inconsiderable, animal of life; in which they are followed by the modern *Brahmans*. They formerly assumed to themselves the prerogative of teaching and instructing others; they differed from the *Gymnosophists*, and particularly the *Samanæi*, in this, that they were all of the same family (a *Brahman* must have been born a *Brahman*), whereas the others might have belonged to any family, or *Indian* tribe. But, as this family still exists, we shall expatiate more largely upon the present topic in the modern history of the *Indians*<sup>1</sup>.

#### *Customs.*

SOME of the most remarkable customs of the *Indians* will merit a place here; and such were the following. 1. The *Indians*, and particularly the *Oxydracæ*, celebrated the feasts of *Bacchus* in a pompous manner; and their princes imitated the order of that conqueror's march into *India*, till *Alexander's* invasion of that country. 2. According to *Diodorus Siculus*, the *Indians* had their first harvest about the summer solstice, and their second a little before the beginning of the winter. 3. They extracted vast quantities of a sweet substance from a cane, probably the same as the modern sugar-cane, which *Arrian* calls the honey of reeds, and sugar. 4. The *Catheans* always chose the most handsome person among them

<sup>1</sup> POSTELLUS in comment. ad Jezir. MEGASTHENES apud Strabon. ubi sup. ut et ipse STRAB. ibid. DIOD. SIC. ARRIAN. PLUTARCH. PORPHYR. CLEM. ALEXAND. APULCIUS, PHILOSTRAT. & PALLADIUS, ubi sup. D'HERBEL. biblioth. orient. p. 212.

for their king, according to *Onesicritus* in *Strabo*. 5. Many of the *Indians* painted their beards with a variety of vivid colours, which they took to be very graceful and ornamental. 6. The *Muscani*, in their frugality, manner of eating, and other points, resembled the *Lacedæmonians*. 7. Many of the *Indians* made no use of gold and silver, though their country abounded with them. 8. They did not apply themselves to the military art, which they considered as unlawful, as destructive of the repose and tranquillity of mankind. 9. The shepherds and hunters lived in tents, not approaching the cities and towns, and were maintained at the king's expence. 10. They had a particular method of hunting elephants, which has been described at large by *Strabo*. 11. Though some writers make the *Indian* kings the sole proprietors of all the horses and elephants in their dominions, yet others are of a different opinion, and assert the *Indians* to have yoked them as they did camels, and that a lover could not have made his mistress a more acceptable present than an elephant. 12. The *Ephori*, or officers who inspected the people's conduct, arrived at the knowledge of many secret transactions by the assistance of several strumpets, whom they employed to get them intelligence, both in cities and camps. 13. They kept the highways in good repair, and at the end of every ten stadia erected a sort of pillar, which pointed out to travelers the different roads, and the distances of places from one another. 14. They had officers, whose business it was to take care, that the rivers were kept clean, and confined within their banks; that the people were duly supplied with water, and had the lands properly divided amongst them, as in *Egypt*; that the hunters, farmers, and artificers, did their duty; and that the king's revenue was regularly collected. 15. They paid a great regard to strangers, and had persons whose sole employment was to supply them with every thing they wanted, both in sickness and in health. 16. The officers appointed to regulate every thing relating to the government of their cities, were divided into six classes, every one of which consisted of five members; as were also those to whom was committed the management and direction of military affairs. 17. They rode their elephants without bridles, and had their carts, waggons, &c. drawn by oxen. 18. As their country produced no grapes, except a few that were wild, and unfit for use, in the territories of the *Muscani*, they never drank any wine, except at their sacrifices, and that came from rice. 19. Many of them lived chiefly upon a sort of liquid food made of rice, and some of them upon the herbs of the field, and water only, particularly the *Gymnosophists*. 20. Some of the

the *Indians* did not dine and sup together, nor at any stated hour; which practice we find censured by *Strabo*. 21. They took great pleasure in rubbing their naked bodies with flesh-brushes; which likewise might probably be considered by them as a very salubrious exercise. 22. They had few pompous funerals, or splendid sepulchral monuments erected, among them. 23. Their attire was very rich, being adorned with gold, silver, and a great variety of precious stones. 24. They did not honour old men, except they were prudent and virtuous, thinking that such only ought to be treated with any marks of distinction. 25. Many of the *Indians* bought young women of their parents, for a pair of oxen apiece, in order to marry them, some for conveniency, and others for the sake of issue. 26. They did not cut the throats of their victims, but stifled or suffocated them, that they might be offered whole to the deity for whom they were intended. 27. When the king went a hunting, he was surrounded by a large body of women, some of whom were mounted on elephants, others on horses, and others rode in chariots. 28. Some of the *Indians* bordering on mount *Caucasus* are said to have used their women in the open streets without shame, and to have fed upon the flesh of their relations; but, that these were *Scythian* customs, we learn from *Herodotus*. 29. Several of the *Indians* hunted monkees, or marmosets, and drove them down precipices; but sometimes those animals made head against, and threw large stones at, their pursuers. 30. The poorer sort of people among the *Taxillæ*, or *Taxili*, an *Indian* tribe, exposed their daughters naked to public view, in order to get them husbands, according to *Strabo*. 31. In some parts of *India*, most of the women voluntarily burnt themselves with the bodies of their deceased husbands; and those who did not do so, intirely lost their reputation. 32. Several of the *Indians* had wives whom they lent to their neighbours, and suffered their dead to be devoured by vulturs. Besides these, other customs prevailed among the *Indians*, that coincided with some of those practised by the neighbouring nations, of which we have already given a full and ample account in other parts of this work <sup>m</sup>.

*Language.* IF we admit the *Brabmans* to be descended from *Abraham*, we must allow their language, and that of *Abraham*, to have

<sup>m</sup> NEARCH. parapl. edit. Oxon. 1698. MEGASTHENES, ERATOSTHENES, ONESICRITUS, aliiq. apud Strabon. lib. xv. ut & ipse STRAB. ibid. HERODOT. lib. iv. DIOD. SIC. lib. ii. PLIN. pass. ARRIAN. in expedit. Alexand. in Indic. & in peripl. Mar. Erythr. pass. CURT. PLUTARCH. in Alex. pass. PALLADIUS, PHILOSTRAT. CLEM. ALEX. et APULBIUS, ubi supra.

been

been originally the same. That the modern *Persic* tongue was also nearly related to the *Indian*, seems to be owned by some of the greatest men who have launched out of late into the vast ocean of ancient literature, especially that branch of it relating to the old languages of *Asia*. The old *Indians* had a great variety of dialects, some of which differed much from others. M. *La Croze* discovered no small affinity between the old *Persic* and modern *Armenian* languages; both of which, probably, in many points, agreed with the ancient *Indian*. But we shall not dwell upon this topic here, since almost every thing that has been said of the primitive language of the *Tartars*, or *Scythians*, is applicable to that of the *Indians* <sup>n</sup>.

THAT the ancient *Indians* had no letters, or alphabetic characters, seems to appear from *Strabo*, though that author is not quite consistent with himself in this particular. But, notwithstanding what he has alleged in favour of this notion, from the account he gives us of the *Indians*, it seems extremely probable, that, in the time of *Alexander the Great*, they were not void of letters, or at least of some sort of characters, which enabled them to communicate their ideas to one another with great facility. For he informs us, that some ancient authors expressly allowed this; and that the *Indians* erected columns to point out to travelers the roads, and the distances of places from one another. But, to waive other arguments, the characters on the *Old Persic* and *Median* coins amount to a pretty strong presumption, that such characters were not unknown to the *Indians* <sup>o</sup>.

THE learned and ingenious M. *Bayer*, whose premature *Letters*. death can never be too much regretted by the republic of letters, has observed, that the present *Brahmanic* characters were deduced from the *Estrangelo* (F) letters, introduced into *India*

<sup>n</sup> G. G. LEIBNITZ in syllab. dissertat. philologic. a Joan. Chamberlayn. edit. p. 23. Amst. 1715. ADRIAN. RELAND. ibid.

• STRAB. ubi sup. G. G. LEIBNIT. et RELAND. ubi sup.

(F) That the *Arabs*, in the time of *Antigenus*, one of *Alexander's* successors, used the *Syrian*, or *Affyrian*, letters, we learn from *Diodorus Siculus*. For they sent a letter to that prince written in the *Syrian* character, according to this author, as we have observed in the history of the *Arabs*. These letters we take to have been those now called the *Estrangelo*, or rather

the *Mendeian*, from whence the others were derived, which still subsist in the East. That they were the *Affyrian* letters used by the *Persians* in the reign of *Darius Hystaspis*, and even before that reign, according to *Herodotus*, cannot, as we apprehend, be denied. From whence it will follow, that the old *Persian*, *Affyrian*, *Syrian*, *Arab*, *Mendeian*, or *Chaldean*, letters, were the



*dia* either by the *Jacobites* or *Nestorians*, in the time of *Jenghiz Khan*. As, therefore, the *Estrangelo* character was derived from the *Mendæan*, which is apparently deducible from the primigenial *Hebrew* alphabet, the *Indians* have still the issue of the first letters among them. Nay, the *Malabaric* characters themselves are the offspring of these primæval letters. From hence it seems to appear, that the *Square*, or *Assyrian*, letters were the true primigenial letters of the East.

WITH regard to the learning of the antient *Indians*, we *Learning.* have not much to say. Physic seems to have been their favourite art, if any credit is to be given to the authors, speaking of the *Indian* affairs, produced by *Strabo*. The *Indians* likewise were something versed in necromancy and incantations. Their physicians did not so much deal in pharmacy as in the dietetic part of physic. Unguents and cataplasms they frequently prescribed, but concerned themselves with few other medicines. Their notions of the cosmogony we have given a full and succinct account of in the beginning of this work, and therefore shall drop every thing relating to it here. Natural philosophy we must not suppose them to have been intirely unacquainted with, since this is so nearly related to physic; and since the *Indians* were no strangers to the salutary and noxious qualities of several herbs, as may be inferred from the antients. Nor is this to be wondered at, as their country abounded with medicinal plants, according to *Strabo*. That they were likewise capable of preparing poisons in the earlier ages, appears from the same author, when he informs us, that, in one part of *India*, a law was made, to deter women from poisoning their husbands. Some of the *Indians* cultivated the mathematical sciences; but at what degree of

P HYDE hist. relig. veter. Persar. p. 523, 524. MATURINUS VEYSSIERE LA CROZE apud Chamberlayn. ubi supra, p. 127, 128. 130. TH. SIG. BAYER. in comment. acad. Petropolitæ. tom. vi. p. 125—189. Petropoli, 1738.

same. This hint may possibly contribute something towards decyphering the legends of several antient *Persian* or *Median* coins, to be met with in the cabinets of the curious, and throw some light upon the origin of alphabetic characters, which has not hitherto been perfectly discovered. It may likewise begin to

pave the way to the lection, and consequently the explication, of the inscriptions exhibited by some *Phœnician* coins, especially those *Phœnician* inscriptions that have been lately copied by the learned and ingenious Dr. *Pocock* in the East, with which he has been pleased to oblige the learned world (6).

(6) *Diod. Sic. bibliotb. histor. lib. xix. Univ. hist. vol. xviii. p. [443]. Hyde rel. vet. Pers. p. 523, 524. Herodot. lib. iv. c. 87. Pocock's descript. of the East. vol. ii. p. 212.*

perfection

perfection they arrived in them, we cannot pretend to say. They agreed with the *Greeks* in their sentiments of the creation and dissolution of the world, the situation of the earth, the nature of the stars and heavens, the superintendency of the Supreme Being over every part of the creation, His pervasion and permeation of the universe, the immortality of the soul, a future state of rewards and punishments, and many other points. In fine, the most antient *Brahmans* seem to have had not only a good share of human learning, but likewise to have been well versed in the principles of natural religion; though, in process of time, their successors, by adopting the doctrine of the metempsychosis; and others equally absurd, greatly deviated from truth; and the nations to whom they belong are now totally immersed in a most gross and multifarious idolatry <sup>9</sup>.

THE genius and disposition of the antient *Indians* we shall *Dispos-*  
describe in few words. That they were extremely ingenious, <sup>tion.</sup> and capable of arriving at the last degree of perfection in the mechanical arts, appears from the authors cited by *Strabo*. They were great lovers and admirers of learning, as the marks of distinction with which they honoured first their *Gymnosophists*, and secondly their physicians, evidently prove. Their great hospitality, and love of truth, from what has been observed of them above, are abundantly conspicuous; as are also their probity, temperance, and frugality. That the men and other animals of *India* were larger than those to be met with in other regions, was an opinion which prevailed among the antients, though we dare not affirm, that it was built upon a solid foundation. It may not be improper to observe here, that many of the *Indians* were as black as the *Ethiopians*, though the hair, features, air, &c. of those nations were not a little different. That they had a genius, as well as a taste, for commerce, appears from *Arrian*, when he intimates, that they carried on a very considerable trade with the *Arabs*, and several other nations. From whence we may conclude, as well as from the express testimonies of several antient writers, that, had the *Indians* been under the do-

<sup>9</sup> MEGASTHENES, ONESICRITUS, aliq; scriptor. vetust. apud Strabon. lib. xv. ut et ipse STRAB. ibid. DIOD. SIC. lib. ii. ARRIAN. in expedit. Alexand. in Indic. et in peripl. Mar. Erythr. PLUT. in Alexand. PALLADIUS de gentib. Ind. et Bragmanib. CLEM. ALEX. PORPHYR. PHILOSTRAT. APUL. ubi sup. HYD. histor. relig. veter. Persar. p. 31. ATHANAS. KIRCHER. Chin. illustrat. par. iii. BANIER's explicat. of the mythol. and fab. of the anc. b. ii. c. 8.

mination of one prince, they might have erected a most potent and formidable empire.

## S E C T. III.

*The History of the Indians, from the earliest Account of Time, to the Invasion of their Country by Mahmud Gazni,*

Ctesias, <sup>a</sup>  
fabulous  
writer.

NO part of so remote a country as *India* could have been tolerably peopled till several centuries after the dispersion; so that little credit is due to the history of the war between *Semiramis* and *Stabrobates* king of *India*, transmitted to us by *Ctesias*. We shall here, therefore, only observe, especially as a full and ample account of that war has been already given, that *Semiramis* was defeated by the *Indian* monarch, and, after having lost above two millions of men, obliged to repass the *Indus*. That prince, according to *Ctesias*, constructed four thousand vessels, which appeared upon the *Indus*, to oppose *Semiramis's* fleet, and brought into the field a more numerous army than that of the *Affyrians*. It is true, this fabulous author intimates, that *Stabrobates* defeated *Semiramis* by the vigorous efforts of his elephants, which seem to have had the principal share in the last action; but, notwithstanding this, he plainly asserts the *Indian* forces to have been stronger than those of the *Affyrians*. From whence it will follow, that, about two or three hundred years after the flood, the remote nation of the *Indians* assembled an army of above three millions of men <sup>a</sup>.

THAT such a strange assertion as this should be admitted by a deist, in order to discredit revealed religion, is not so difficult to be conceived, because persons of that complexion, to carry their point, will boggle at no absurdity. But that Christian writers, and those too of the most profound erudition, should implicitly assent to it, and even to the authority of *Herodotus* prefer that of *Ctesias*, is real matter of surprize. For *Herodotus* may justly be styled the father of history, and agrees better with sacred writ than any other profane historian; whereas it will be difficult to find a more romantic and fabulous author than *Ctesias*, in the whole circle of antiquity <sup>b</sup>.

<sup>a</sup> STRAB. DIOD. SIC. ARRIAN. CURT. PLUTARCH. CLEM. ALEX. aliiq; scriptor. antiq. pass.

<sup>b</sup> CTESIAS apud Diod. Sic. biblioth. histor. lib. ii. p. 90—95. Univ. hist. vol. iv. p. 272—297.

<sup>c</sup> See SIR ISAAC NEWTON's chronology of ancient nations amended.

NOR is this a new notion, though it has been much insisted upon of late, especially since the publication of Sir *Isaac Newton's* incomparable system of chronology. The truth of it seems to have been known to, and even acknowledged by, *Strabo*. For *Megasthenes*, of whose sentiments in this point he intirely approves, says, that all the antient relations of expeditions into *India*, except those of *Bacchus*, *Hercules*, and *Alexander the Great*, carry with them not the least air of probability. And yet this *Megasthenes* was credulous enough, and dealt pretty much in fiction, as appears from *Strabo*. But it seems, that the aforesaid absurdity of *Ctesias* was too large even for him to swallow<sup>c</sup>.

WITH regard to *Bacchus's* invasion of *India*, that is not a little involved in fable. However, which cannot be said of the other, it had doubtless a real and certain foundation. That *Bacchus*, or, as Sir *Isaac Newton* will have it, *Sesac*, was potent at sea, advanced as far as the *Indus*, and conquered part of the tract about that river, is a fact as well supported as any can be at such a vast distance of time. But that he subdued all *India*, lived any considerable time there, and erected a powerful monarchy in that country, will not be so readily admitted by any one well versed in antient history. But yet, improbable as this is, it seems to approach nearer the truth than the foregoing absurd relation of *Ctesias*. For, according to *Pliny*, the *Indians* had a list of kings, who reigned in their country from the time of *Bacchus* to that of *Alexander the Great*<sup>d</sup>.

M<sup>r</sup>. *Shuckford* says, that the *Indian Bacchus* was different from the *Bacchus* of *Egypt*, and of *Greece*; and that, from the hints given us of him by the antients, he was unquestionably *not Neab*. But this opinion is too absurd to merit any notice or regard; however, our readers will meet with a full and ample confutation of it in the history of the *Chinese*. He affirms, that the *Indian Bacchus* was the first and most antient of all that bore that name; which does not appear from the antients. He also asserts, that the *Indian Bacchus* lived in *India* before there were any cities in that region; which probably he did; but it will not follow from thence, that he was *Neab*. From a fable to be met with in *Diodorus* relating to *Bacchus*, he infers, that the *INDIAN Bacchus* must have been *Neab*; which has met with such a reception from the learned as it deserves. And lastly, he would have the *Indian Bacchus* to be *Neab*, because *Bacchus* (not the *INDIAN BACCHUS*)

<sup>c</sup> MEGASTHENES spud Strabon. lib. xv. ut & ipse STRAB. ibid.

<sup>d</sup> DIOD. SIC. lib. ii. STRAB. lib. xv. PLIN. nat. hist. lib. vi. c. 17. ARRIAN. in Indic. NEWT. ubi sup.

was the first that pressed the grape, and made wine; which, from *Moses* we may infer, was true of *Noah*. Now here it unfortunately happens, that no wine was ever made in *India*, no grapes, except a few wild ones unfit for use in the country of the *Musican*, ever growing in that region. This we find expressly asserted by *Strabo*. So that Mr. *Warburton* unluckily applauded Mr. *Shuckford*, especially as it was the first time of his doing so, for disembroiling, as he terms it, the existence of *Bacchus*. But there are other points in these learned and ingenious authors, besides the identity of *Noah* and the *Indian Bacchus*, that will not bear an examination<sup>e</sup>.

*Bacchus  
founded a  
monarchy  
in India.*

*BACCHUS*, or rather *Sesac*, before he left *India*, is said by *Arrian* to have settled *Spartembas*, one of his most intimate friends, on the throne. That prince reigned fifty-two years; but nothing remarkable of him has been transmitted down to us, except that he was extremely well versed in the sacred rites of *Bacchus*, who was deified before his departure out of *India*. *Budyas* the son of *Spartembas* succeeded him, and reigned twenty years; but we find nothing memorable related of him. *Cradeuas* ascended the throne after his father *Budyas*, between whom and *Hercules* the *Indians*, according to *Arrian*, had a series of kings, who reigned in continual succession. It has been already observed from *Aristides*, that, in these early times, *India* made a surprising figure; though the description he has given us of the *Indian* monarch's power, in such remote ages, must undoubtedly be considered as hyperbolical<sup>f</sup>.

*The Indians  
civilized by  
Bacchus.*

BEFORE the arrival of *Bacchus* among them, the *Indians* led a pastoral life, being strangers to agriculture, and the use of arms. But that prince is said to have taught them these, and to have likewise introduced the worship of the gods, and particularly that of himself, among them. He made them acquainted also with drums and cymbals, which they used in their engagements, as well as the public worship of *Bacchus*, till the time of *Alexander the Great*<sup>g</sup>.

THE *Indians* believed *Hercules* to have lived several ages after *Bacchus*; but that notion has been overthrown by Sir *Isaac Newton*, and is most certainly repugnant to what we find advanced by the best profane authors. That he conquered *India*, and reigned there, may be inferred from *Magasthenes*; though the exploits both of *Bacchus* and *Hercules* in this coun-

<sup>e</sup> SHUCKFORD'S connect. vol. ii. p. 49, 50. WARBURTON'S divine legat. of Mos. demonstrat. vol. ii. b. iv. §. 5. p. 241, 242. Gen. c. ix. v. 20, 21. STRAB. lib. xv.

<sup>f</sup> ARRIAN. in Indic. A-  
RISTID. orat. in Bacch. dict. Univers. hist. vol. xvi. p. 56, 57.

<sup>g</sup> STRAB. lib. xv. ARRIAN. in Indic.

try were considered as fictions by *Eratoſthenes*, and other ancient writers cited by *Strabo*. *Arrian* ſays, that *Hercules* had many ſons, and one daughter called *Pandæa*, who communicated her name to the province in which ſhe was born. The ſame author alſo informs us, that *Bacchus*, or *Dionyſus*, preceded *Hercules* fifteen ages, and *Sandrocottus* above ſix thouſand years. But in this, as well as other points relating to thoſe heroes, he merits not the leaſt attention<sup>b</sup>.

THAT *Sefac*, or *Sefoſtris*, extended his conqueſts to the banks of the *Indus*, and even reduced part of the country to the eaſt of that river, is atteſted by ſome good authors. Nay, that he erected two pillars on the mountains near the mouths of the *Ganges*, with inſcriptions containing relations of his great achievements, we find aſſerted by the antients. Having coaſted *Arabia Felix* in his father's life-time, he ſailed beyond the *Perſian gulph*, paſſed by all the ſouthern maritime provinces of *India intra Gangem*, and at laſt arrived near the mouths of the *Ganges*, which ſeem to have been the eaſtern limit of his naval expeditions. He, therefore, probably made himſelf maſter of, and planted colonies in, ſeveral of the ſouthern diſtricts (A) of *India intra Gangem*; which for ſome

<sup>b</sup> NEWTON's chronol. c. 2. p. 191—265. MEGASTHENES, ERATOSTHENES, aliique ſcriptor. antiq. apud Strabon. lib. xv. ut & ipſe STRAB. ibid. ARRIAN. ubi ſup.

(A) We are told by a modern traveler, that there are at preſent four thouſand *Jewiſh* families ſettled at *Cranganore* in the kingdom of *Cochin*, near the extremity of cape *Comorin*, whoſe anceſtors came thither before the diſſolution of the *Babylonian* empire. They give out, that in ancient times this place bore the name of a kingdom, and contained above eighty thouſand *Jewiſh* families. They have a ſynagogue at *Cochin*, not far from the king's palace, in which are carefully kept their records, engraven on copper-plates in *Hebrew* characters. And, when any of theſe characters are in danger of being defaced, they have them re-cut; ſo that they can ſhew

their own hiſtory from the reign of *Nebuchadnezzar* to the preſent time.

About the year 1695. *Mynheer Van Reede* had an abſtract of their hiſtory tranſlated from the original *Hebrew* into *Low Dutch*. They declare themſelves therein to be of the tribe of *Manaſſeh*, a part of which was tranſported by *Nebuchadnezzar* into the moſt eaſtern province of his vaſt empire, which, according to them, extended as far as cape *Comorin*. Twenty thouſand of theſe miſerable captives, continue they, ſpent three years in their journey to the *Malabar* coaſt from *Babylon*.

Upon their arrival on that coaſt, they were treated with great

some time might have remained in a state of subjection to him. But that this was really the case, we must not presume to affirm; though it by no means appears to us improbable. For, according to *Apollonius Rhodius*, and his scholiast, *Sesonchosis*, or *Sefac*, invaded all *Asia*, as well as a great part of *Europe*, and PEOPLED MANY CITIES which he took. *Æa* in particular, the metropolis of *Cyprus*, received a colony of *Egyptians* from him. So that some of the *Indians* may possibly have been descended from the antient *Egyptians*. *Josephus* intimates, that *Joktan's* descendants occupied the tract about the river *Cophen*. According to *Ahmed Ebn Yusef*, *Joktan* the son of *Eber*, or, as the *Arabs* call him, *Kahtan*, had thirty-one sons by the same wife, of whom all but two settled in *India*. But the *Arab* traditions, relating to events of so remote an antiquity, are not at all to be depended upon <sup>1</sup>.

The Egyptian empire extended to India.

THAT the *Egyptian* empire was contiguous to *India*, if it did not comprehend some part of that country, in the days of *Memnon*, or *Amenophis*, about nine hundred years before the birth of *Christ*, we learn from *Strabo*. Nor can we doubt of the truth of this, when it is considered, that this author derived his intelligence from the fountain-head, that is, from the *Egyptian* inscriptions on some obelisks above the *Memna-*

<sup>1</sup> DIOD. SIC. bibliorh. histor. lib. i. c. 34. 35. DIONYS. CHARACEN. perieg. v. 623. NEWTON'S chronol. p. 214, 215. APOLLON. RHOD. Argonsur. l. iv. v. 272. et schol. in loc. JOSEPH. antiquit. l. i. c. 6. p. 25. Edit. Havercamp. Amst. 1726. AHMED EBN YUSEF apud Pocockium, in not. ad spec. hist. Arab. p. 40. Univ. hist. vol. xviii. p. 415.

great humanity by the natives, who supplied them with all kinds of necessaries, and associated with them. Here, therefore, they increased, and in process of time grew so opulent, that they purchased the little kingdom of *Cranganore*. After this, their elders, or senators, elected two persons of the family the most esteemed among them for *Judges*, *Sopbetim*, or *Suffetes*, to preside over the commonwealth. But one of these killing the other, great discord and confusion immediately ensued; so that a democratical form of government

took place. This still continues among them, though they have lost for many ages the lands antiently purchased of the *Malabars*.

That this piece of history is not void of probability, appears from hence, that *Sefac* reduced the maritime districts of *India*; and therefore his successors might have preserved these conquests, though they possessed nothing of the interior part of that region. This is very consistent with what we have here advanced; but whether or no it be actually true, we shall not pretend to decide (1).

(1) *Hamilton's new account of the East Indies*, vol. i. p. 321, 322, 323. *Edinb.* 1727.

nium. And *Tacitus* tells us, in support of what has been advanced by *Strabo*, that such an inscription was seen at *Thebes* by *Cæsar Germanicus* \*.

We are informed by *Zonaras*, that the king of *India*, or *The king of* rather one of the kings of that country, sent ambassadors to *India* sends *Cyaxares* king of the *Medes*, to offer his mediation, in order a solemn to accommodate the differences subsisting between that prince embassy to and the *Assyrians*. The same author also relates, that an *Cyaxares* *Indian* monarch soon after dispatched several deputies to *Cy-and Cyrus* rus, with some money for his use, and an offer of what further sums he should want at that conjuncture. That monarch likewise ordered these ambassadors to obey *Cyrus's* commands in all points whatsoever. From whence we may infer, that neither *Cyrus* nor *Cyaxares* had got any considerable footing in *India*, about twenty years before the dissolution of the *Babylonian* empire, notwithstanding what has been insinuated to the contrary by *Abu'l Farajius* †.

FROM this time to the reduction of *Babylon* by *Cyrus*, the *Cyrus's* founder of the *Persian* empire, we scarce find any mention dominions made of *India* by the antients. That prince extended his terminated frontiers as far as the *Indus*, and probably *India intra Gangem on the east* might not have been intirely free from his excursions. But by the *In-* that he never made any considerable impression upon this dus. country, may be reasonably presumed. For, that *India* was scarce known to, and consequently not subjugated by, even his successor *Cambyfes*, from what follows, will most clearly appear \*.

THE *Persians* knew so little of *India* in the reign of *Da- Part of* rius *Hystaspis*, that they were not acquainted with the *India con-* tract where the *Indus* discharges itself into the *Indian* ocean. *quered by* *Darius*, therefore, employed the famous *Scylax of Caryanda* *Darius* to discover the mouths of that river. This being effected, *Hystaspis*. that prince subdued a considerable part of *India*, and soon became lord of the *Indian* ocean. However, that he did not subjugate the whole region, appears from hence, that only the northern *Indians*, resembling the *Bactrians* in most particulars, and consequently bordering upon them, were his subjects. These, indeed, he reduced, annexed the territory they possessed to the *Persian* empire, and exacted an exceeding large tribute from them. They were obliged to pay three hundred and sixty talents of gold annually into *Darius's* trea-

\* STRAB. geograph. lib. xvii. p. 817. TACIT. annal. lib. ii. c. 60.

† ZONAR. annal. lib. iii. p. 149. 158, 159. & lib. x. p. 535, 536. Parisiis, 1686. GREG. ABU'L FARAJ. hist. dynast. dyn. v. p. 82.

• PRID. connect. of the hist. of the Old and New Test. vol. i. p. 121. Lond. 1716.



fury ; which is attributed by *Herodotus* to their being more numerous than any other nation subject to the *Persians*. But this, as we apprehend, ought rather to be ascribed to the immense riches of their country. For, that the provinces of *India* subject to *Darius* were not so populous as some other nations that paid less tribute to him, is a truth that will be readily admitted by the learned <sup>m</sup>.

And preserved by Xerxes.

His successor *Xerxes* had a body of *Indian* troops to attend him in his *Grecian* expedition. The infantry were covered with a sort of wooden armour, carrying bows and arrows made of cane, and having the latter tipped with iron. The cavalry were armed in the same manner. They had also led horses, and chariots drawn by horses and wild asses. The foot were commanded by *Pharnazathres* the son of *Artabates* ; but whose orders the horse obeyed, we are not told. The *Indian* wild asses were creatures of vast strength, and incredible swiftness (B). No mention of elephants is made by *Herodotus* on this occasion, though they were military animals among the *Indians*, whose country produced vast numbers of them. As *Pharnazathres* and *Artabates* are apparently *Persian* or *Median* names, it is plain, that the *Indian* troops acted under the conduct of a *Persian* or *Median* general, and not one of their own countrymen ; which renders it highly probable, that these last were then dependent upon the *Persians* <sup>n</sup>.

As also by Artaxerxes Longimanus.

THAT the *Persian* empire was of the same extent after *Artaxerxes Longimanus* ascended the throne as in the time of his father *Xerxes*, may be collected from Scripture. The *Abasuerus* of the book of *Esther*, and the *Artaxerxes Longimanus* of profane authors, were undoubtedly the same prince. This

<sup>m</sup> HERODOT. lib. iii. & lib. iv. STAS CNIDIUS apud Photum, p. 153, 154. ÆLIAN. de animal. lib. iv. c. 52. STRAB lib. xv. AGATHARCHIDES CNIDIUS apud Photum, p. 1331. Rothomagi, 1653.

<sup>n</sup> HERODOT. lib. vii. CRE-

(B) The *Indian* wild asses were as big as horses, and sometimes bigger, with white bodies, and heads of a purple colour, adorned with blue or azure eyes. They were vastly strong, and so swift, that neither an horse, nor any other animal, could overtake them, or keep up with them. In the beginning of a journey, their pace was slower, but increased

in proportion to the length of the ground they traversed ; inasmuch that they were more vigorous at the end of a journey than when they first set out. We meet with a very minute and particular description of them in *Ctesias*, tho' interspersed with some fabulous particulars, that existed only in the imagination of that author ; which has been transcribed by *Ælian* (2).

(2) *Ctesias* Cnidias apud Photum, p. 153, 154. Ælian. de animal. lib. iv. c. 52.

has been most clearly evinced by the learned Dr. *Prideaux*. Now *Abasuerus*, and consequently *ARTAXERXES LONGIMANUS*, reigned from India even unto Ethiopia, over an hundred and seven-and-twenty provinces, as we learn from the aforesaid book of *Esther*. So that, as the number of satrapies or provinces in the reigns of *Darius Hystaspis* and *Xerxes* did not exceed that here mentioned by the sacred writer, the *Persian* empire under *Artaxerxes Longimanus* was of the same extent with that under his two immediate predecessors. From whence it will follow, that several of the *Indian* cantons, even those subdued by *Darius Hystaspis*, remained in a state of subjection to the *Persians*, whilst *Artaxerxes Longimanus* sat upon the throne °.

THOUGH we find little, if any thing, said of the *Indians* during the reigns of *Darius Nothus* and *Artaxerxes Mnemon*, yet there is scarce any doubt to be made but that those princes preserved all the eastern part of their dominions, and consequently those provinces of *India* conquered by *Darius Hystaspis*. That *Artaxerxes Mnemon* had some *Indian* curiosities presented to him, probably by the natives of the country from whence they came, appears from *Ctesias*, if any credit is due to that fabulous historian. He tells us, that he received as presents from *Artaxerxes Mnemon*, and his mother *Parysatis*, two swords, made of iron, found at the bottom of a lake in *India*, which, being fixed in the ground, prevented, or drove away, all storms, tempests, whirlwinds, &c. and that both he and his king had frequently seen this. He also relates, that the same lake, or fountain, produced liquid gold, of which a vast quantity was drawn out yearly for the use of *Artaxerxes*. Now, though these relations must be looked upon as fabulous in the main, as has been owned by *Philostratus*, yet we may be allowed to infer from thence, that *Artaxerxes Mnemon* had presents, and a quantity of gold, sent him annually out of *India*; which amounts to a sufficient proof, that part of this country was subject to him P. And by his two immediate successors.

THE *Persians* kept possession of the *Indian* provinces conquered by *Darius Hystaspis*, during the reigns of *Ochus*, *Artaxerxes*, and *Darius Codomannus*, as may be inferred from *Curtius*. For that author informs us, that, before the battle of the *Granicus*, *Darius* was joined by his troops drawn from the most eastern part of the empire, among which appeared a body of *Indians*. From hence it seems likewise to follow, that some at least of the *Indian* princes and states conquered As also by Darius Codomannus.

° Edh. c. i. ver. 1. PRID. connect. vol. i. p. 126. Lond. 1716.

° CTESIUS CNIDIUS apud Photium, p. 144. PHILOSTRAT. vit. Apollon. lib. iii.

by *Alexander* were under the protection, if not the dominion, of the *Persian* monarch, even when the *Macedonian* pushed his conquests almost as far as the banks of the *Ganges* <sup>1</sup>.

*Alexander  
advances  
to the In-  
dus.*

AFTER *Alexander the Great* had put a period to the *Persian* empire, and made himself master of the greater part of *Asia*, he meditated farther conquests. In order to which, having passed mount *Caucasus*, as his soldiers called it, he advanced towards the *Indus*. Upon his arrival at *Alexandria*, a new city founded by himself, he sent advice to *Taxiles*, and other princes on this side the *Indus*, of his approach. Those princes, finding themselves incapable of making head against so formidable a power, in obedience to his commands, met him upon their frontiers, where he gave them a most gracious reception. But *Astes*, a rajah or *Indian* prince, whose territory *Peuce-laotis* lay between the *Cophen* and the *Indus*, endeavouring to obstruct *Alexander's* march, was slain by *Hephestion*, and his capital city *Peucela* taken after a siege of thirty days. The government of the place was given to *Sangaus*, an *Indian* nobleman, who had refused to concur with *Astes*, and, to avoid his resentment, had fled to *Taxiles* <sup>2</sup>.

*And is  
joined by  
Taxiles.*

HOWEVER, *Alexander* did not enter *India* without opposition. He met with some obstruction from the *Aspii*, *Thy-raei*, and *Arasaci*; and with no small difficulty passed the *Choaspes*. From thence he moved to the *Euaspia*, gave the *Aspii* a defeat, and passed that river. Afterwards he overthrew the *Affaceni*, passed the river *Guraus*, and obliged *Mas-faga*, the capital of the *Affaceni*, to surrender, after a vigorous defence. The *Indians* behaved with such bravery, that the *Macedonian* found all his courage and military skill necessary, and was himself wounded, in the siege. Then he reduced *Bazira*, *Orobatis*, *Peuce-laotis*, *Embolima*, with the mountainous post *Aornus*, which was said to have baffled the efforts even of *Hercules* himself. This opened him a passage through the territory of the *Affaceni*, to the western bank of the *Indus*. Our readers will observe, that we have not here given them the particulars of *Alexander's* march to the *Indus*, nor of the feats he performed in that march. For this would have been intirely superfluous and unnecessary, as they will meet with a full and ample description of them in a former part of this work <sup>3</sup>.

THE disunion of the *Indian* princes, and their quarrels among themselves, rendered the conquest of that country more easy to *Alexander* than he would otherwise have found it. The true reason of *Taxiles's* submission to *Alexander* seems to

<sup>1</sup> CURT. lib. iv. c. 9.  
lib. xv.

<sup>2</sup> ARRIAN. lib. iv. c. 24, 25. STRAB.  
<sup>3</sup> Idem ibid. Univ. hist. vol. viii. p. 605.

have been his enmity to *Porus*, a famous *Indian* prince, whose territories lay on the other side of the *Hydaspes*. This paved the way to *Alexander's* reduction of a considerable part of *India*. That prince passed the *Indus* over a bridge of boats prepared for him by *Hephestion* and *Perdiccas*, without opposition. Upon his arrival in *India*, *Taxiles* joined him with a body of seven hundred horse, and five thousand foot. *Abisarus*, a very potent *Indian* prince, and *Doxoreas*, an *Indian* rajah, made their submission to him. The deputies sent by the former of those princes to *Alexander* informed him, that their master kept two dragons, one of eighty, and the other of an hundred and forty cubits long. But this article, transcribed from *Onesicritus*, seems to have been exploded as fabulous by *Strabo* <sup>†</sup>.

**TAXILES**, or **TAXILUS**, as he is called by *Strabo*, with *Porus* his troops, was of great service to *Alexander*, after he had made *Porus* pass the *Indus*; and, perhaps, had it not been for his assistance, the *Macedonian* could not have penetrated farther into *India*. However, the army did not look with a favourable eye upon *Alexander's* munificence to him. Among *Abisarus's* ambassadors were his brother, and many persons of the first distinction. Had he not submitted, he might have not a little embarrassed the *Macedonian* affairs, as his kingdom was a mountainous tract. Upon *Alexander's* approach to the *Hydaspes*, he received advice, that *Porus*, a very potent *Indian* prince, had assembled all his forces, with an intention to dispute the passage of that river <sup>to dispute the passage of the Indus.</sup>.

**PORUS's** kingdom was terminated on the west by the *Hydaspes*; and consequently that river was contiguous to one part of his dominions. *Alexander's* good fortune still attending *Alexander* him, he happily passed the river, notwithstanding the preparations made by *Porus* to oppose him. Soon after his arrival on the eastern bank, he gave a defeat to that prince's son, who was killed in the action; and, in a little time, overthrew *Porus* himself, who, however, behaved with great conduct and bravery. *Alexander* had before experienced the valour and intrepidity of the *Indian* troops at the battle of *Guagamela*, when the *Indian* cavalry penetrated through his centre, and fell in upon the *Macedonian* baggage. And he had now a fresh instance of their undaunted resolution. They were, in strength and bravery, much superior to the *Persians*; so that, had the rajahs united their forces to make head against the *Macedonian* conqueror, he would probably have soon been obliged to abandon all thoughts of making himself master of

<sup>†</sup> *ARRIAN. ubi supra. ONESICRITUS apud Strabon. lib. xv. ut & ipse Strab. ibid.*    <sup>‡</sup> *ONESICRIT. STRAB. & ARRIAN. ubi sup.*

*India*. Nor would the passage of the *Hydaspes* have been effected, at least without a great effusion of blood; had not *Alexander* been favoured by a storm, which prevented the enemy from discovering his march. The *Macedonian* also imposed upon *Porus* by a stratagem, which rendered that prince less attentive to his motions. But of these, and other transactions relative to *Alexander's* war with *Porus* (C), our readers will find a full and particular account in the history of the *Macedonians* \*.

*Porus sub-*  
*mits to*  
*Alexan-*  
*der.*

THOUGH *Porus* sustained a very considerable loss in the late unfortunate action, he could not for some time be persuaded to surrender himself to *Alexander*, but persisted in his resolution to continue the war. However, he was at last prevailed upon by one *Meroe*, an *Indian* in *Alexander's* service, for whom he seems to have had a particular regard, to submit himself to fortune, and to a generous victor, such as *Alexander* was represented to him. Nor did he lose any thing by this submission; but, on the contrary, was a considerable gainer by it. For *Alexander* immediately gave him his liberty, and restored him shortly after to his kingdom, to which he annexed other provinces almost equal to it in value. To perpetuate the memory of his victory, that prince ordered two cities to be erected. The first of these stood on the field of battle, and was named *Nicæa*, in allusion to the afore said glorious event: it seems to have been the same with that built by

\* ARRIAN. ubi sup. STRAB. lib. xv. Univ. h. st. vol. viii. p. 616, 617.

(C) A *Seid*, who was a professor of theology in the city of *Tatta*, and looked upon by the *Indians* as a good historian, asked captain *Hamilton*, whether, in his country, he had ever heard of *Alexander the Great*? To which the captain answered in the affirmative, and mentioned the victory he gained over *Porus*, as a proof of it. The *Seid* then affirmed, that their histories likewise took notice of the war between *Alexander* and *Porus*; but differed from those he had seen, both with regard to *Alexander's* name, and his passage over the *Indus*. He said, that, according to their historians, *Shah Hasan* made war upon *Porus*; and

that the former being a great magician, by his art, collected above a million of wild geese, which carried his army over the river. They also related, that *Porus's* elephants could not be brought to turn their heads towards the place where *Alexander* was. From hence we may infer, that the *Indians* have some ancient histories among them, composed by their countrymen, though greatly disguised by fabulous incidents, in the same manner as are those of most other nations. This likewise farther appears from Mr. *Frazer's* catalogue of *Oriental* manuscripts subjoined to his history of *Thomas Kuli Khan* (3).

(3) *Hamilton's new account of the East Indies*, vol. i. p. 127. *Edinb.* 1777. *Frazer's cat. of Orient. MSS. &c.* Lond 1742.

*Alexander* to the memory of his famous dog *Peritas* (D), according to *Plutarch*. The other was situated on this side of the *Hydaspes*, and had the name *Bucephala* given it by him, in honour of his horse *Bucephalus*, that, as *Arrian* says, died here of old age, being upon the verge of thirty. Some pretend, that the form of this creature's head resembled that of an ox, from which circumstance it received its name; others, that it was all over black, except a white spot on its forehead, like that sometimes visible on the forehead of an ox. Be that as it will, *Alexander* had an extravagant love for this horse, on account of his singular properties (being of a larger size than other horses, and not suffering any one to mount him but *Alexander* himself), and the long service he had done him. The *Glausæ*, according to *Ptolemy*, or, as *Aristobulus* will have it, the *Glaucanicæ*, whose country was replenished with cities, towns, and populous villages, he obliged to acknowledge *Porus* for their king. He then accepted of a present from *Abissares*, a neighbouring *Indian* prince, whom he directed to repair to him in person. After this, he reduced the *Affaceni*, who were revolted from him, by one of his detachments, and advanced to the *Acesines*. This river, being fifteen furlongs broad, extremely rapid, and having great rocks in the midst of its chanel, he passed with much difficulty. *Porus*, another *Indian* king, whose territories lay on the other side of the river, receiving advice of *Alexander's* arrival, abandoned his dominions, which the *Macedonian* took immediate possession of; but, before this could be effectually done, he found himself obliged to pass the *Hydraotes*, another *Indian* river to the east of the *Acesines*. This kingdom he gave also to the other *Porus*, his friend and ally. Nor could the *Cathei*, *Oxydracæ*, and *Malli*, the most warlike nations in *India*, who were confederated against him, and had assembled a numerous army, stop the progress of his arms. For he overthrew them in the field, put many of them to the sword, and took the city of *Sangala*, the capital of the *Cathei*, by storm. In this bloody action, seventeen thousand *Indians* were killed, and seventy-five thousand taken prisoners, together with three hundred chariots, and five hundred horse. The neighbouring *Indian* cantons, being affrighted at what had happened, for the most part abandoned their cities, and fled into the mountains. Upon which, *Alexander* sent detachments of horse to scour the roads, who cut five hundred aged, infirm, and wounded people, they met with, to pieces. He also rased *Sangala*,

(D) This dog was probably by *Sopithes*, of which we find a one of those given to *Alexander* particular account in *Strabo* (4).

(4) *Strab. lib. xv.*

and gave the territory to the few *Indians* who before had submitted to him <sup>x</sup>.

*Alexander cannot prevail upon his army to advance to the Ganges.*

SUCH a torrent of success inflamed this hero with a desire of passing the *Hyphasis*, and carrying his victorious arms even to the banks of the *Ganges*. To which he was likewise farther excited by the description he had received from the *Indians* about him of the countries between those two rivers. For he was told, that they were in themselves extremely rich and fruitful; that their inhabitants were not only a very martial people, but also very civilized; that they were governed by the nobility, who were themselves subject to the laws; and that therefore they would, in all probability, fight bravely to maintain their independency, and in defence of the blessings they enjoyed. But he did not find the same ardor in his own troops. On the contrary, they discovered an invincible aversion to such an expedition. The battle with *Porus*, according to *Plutarch*, had taken off the edge of their courage, and made them unwilling to concern themselves any farther with the *Indians*; especially when they heard, that, beyond the *Ganges*, the kings of the *Gangarides* and *Præsiens* had drawn together eighty thousand horse, two hundred thousand foot, eight thousand armed chariots, and six thousand fighting elephants. And yet *Androcottus*, or *Sandrocottus*, who afterwards conquered all those kings, often said, that, if *Alexander* had pursued his design, he would in all likelihood have succeeded, the supreme monarch then reigning in the tract between the *Hyphasis* and the *Ganges* being hated for his cruelty, and despised for the meanness of his birth. Be that, however, as it will, *Alexander*, not being able to prevail upon the army to obey his orders, dropped the enterprize he had formed, and came to a resolution to make the *Hyphasis* the boundary of his conquests. Having, therefore, erected twelve altars on the other side of that river, caused sacrifices to be offered on them, and exhibited public shews after the *Greek* manner, he began his march for the *Hydrastes*. But, before this happened, he treated *Porus* with great marks of distinction, and added all the conquered countries to that prince's dominions<sup>y</sup>.

*He returns to the Hydaspes.*

IT has been already observed, that *Abissares*, whose territories bordered upon those of *Porus*, received an order from *Alexander* to repair to the *Macedonian* camp. To which we must now add, that this prince sent deputies to excuse himself on account of sickness; which excuse *Alexander* was pleased to accept, as the *Indian* king had sent the thirty ele-

<sup>x</sup> PLUT. in vit. Alex. ARRIAN. ubi supra. STRAB. lib. xv. Univerf. hist. vol. viii. p. 618—622. <sup>y</sup> ARRIAN. STRAB. & PLUT. ubi sup. DIOD. SIC. l. xvii. JUST. l. xv. CURT. l. viii. Univ. hist. vol. viii. p. 618, 619. phants

phants which he had promised, and offered to submit to whatever terms should be imposed upon him. However, *Arfaces*, president of the province adjoining to his kingdom, had orders to inspect his conduct, so that the *Macedonian* conqueror seemed to entertain some suspicion of the sincerity of his intentions. How *Porus* and *Abissares* were affected towards each other, we are not told; but it is probable, that the latter was tributary to the former, since *Alexander* settled the tribute that *Abissares* should pay, before his departure out of *India*, and, as we apprehend, made *Porus* a present of the greatest part at least of his *Indian* conquests. Be that as it will, *Alexander* marched on to the *Hydaspes*, where he formed the design of passing down the river *Indus* into the ocean<sup>2</sup>.

THOUGH the *Oxydracæ* and the *Malli* were subdued by *He subdued the Macedonians*, as has been already related, yet they afterwards revolted from them, and assembled a great army in dracæ, order to oppose their king, and put a stop to his conquests. *Malli, &c.* But *Alexander*, by marching through a desert country with incredible celerity, surprised the *Malli*, and soon reduced them, though he was dreadfully wounded in an attack made upon one of their strong fortresses, into which they had put their wives and children for security, and a good garison for their defence. This quite disconcerted the measures of the *Oxydracæ*, and so intimidated them, that they sent deputies to inform the king, that they were now ready to accept of such terms as he should please to give them. *Alexander* commanded them to send him a thousand of their principal men to serve in his army, and to remain as hostages for the fidelity of the rest; which they not only complied with, but likewise begged him to accept of five hundred chariots of war, properly harnessed and equipped, as a free gift. This so pleased him, that he dismissed the whole thousand men he had before demanded of them. The territory of the *Malli* he annexed to *Philip's* province; soon after which, *Musicanus*, whose kingdom was one of the richest and most populous in *India*, delivered himself and his realms into his hands. Then he fell upon *Oxycanus*, another *Indian* prince, took two of his cities at the first assault, and gave them up to his soldiers to be plundered. This, together with the king's being taken prisoner, had such an effect upon all the other cities in his dominions, that they opened their gates to the conqueror. *Sambus*, or *Sabus*, had been declared by *Alexander* governor of the *Indian* mountaineers; but he fled, when he heard, that the *Macedonian* monarch had vouchsafed *Musicanus*, with whom he was at enmity, so gracious a reception. However,

<sup>2</sup> ARRIAN. & STRAB. ubi sup.



*Alexander* went to *Sindomana*, his capital city, where he received many valuable presents from *Sabus's* friends and domestics, who assured the king, that this prince's flight was owing to his fear of *Musicanus*, and not to any apprehension of a benefactor's resentment, against whom he was incapable of harbouring any sinister designs <sup>a</sup>.

*And several other Indian nations.* Soon after, the king, receiving advice of *Musicanus's* revolt, dispatched *Agenor*, one of his generals, with a body of troops, against him. That general subdued his kingdom effectually, and even brought with him, to the *Macedonian* camp, *Musicanus* himself in chains. *Alexander* was extremely pleased at this, and commanded him to be crucified, together with all the *Brachmans* who had excited him to this revolt. He was greatly incensed against those sages, by reason of their having inspired several of the *Indian* princes and states with an aversion to the *Macedonians*; though, that he highly revered them afterwards, when he became acquainted with their wisdom, and generous notions, we learn from *Plutarch*. As for their aversion to the *Macedonians*, the *Indians* had most certainly the greatest reason for it; as *Alexander*, by the dreadful ravages he committed among them, the vast numbers he massacred of them, and the most barbarous treatment they in many places met with from him, discovered himself to be an enemy not only to them, but to the whole race of mankind. Nor could he have been considered by the *Indians* in any other light than as the chief of a body of plunderers and assassins, who made it their whole business to pillage and destroy, as far as in them lay, all other nations. For a farther account of *Musicanus*, the prince so barbarously used, we must beg leave to refer our readers to *Strabo*. In the mean time it may not be improper to observe, that sometimes we find *Musicanus's* subjects called *Musicani*, or *Musicanians*, and the country he governed the kingdom of *Musicanus*. But this is not to be wondered at, it having been a common practice among the antient *Indians* to apply to themselves, and the countries they inhabited, the names of their kings. *Porus* seems to have been an appellation common to the sovereigns of *India*, as was *Pharaoh* to those of *Egypt*, *Candace* to those of *Meroe*, *Cæsar* to the *Roman* emperors, &c. or, at least, a sort of surname used by several neighbouring *Indian* princes at the same time <sup>b</sup>.

*He leaves India.* ALEXANDER, arriving at *Pattala*, a noble island formed by the mouths of the *Indus*, found, that the commands he had issued when he left that place, were, in a great measure,

<sup>a</sup> ARRIAN. lib. v. c. 25. DIODOR. SIC. JUSTIN. ubi supra.

<sup>b</sup> STRAB. ARRIAN. & PLUT. ubi sup.

complied with. The king of this island had before paid homage to him, and had been restored by him to his dominions. Soon after, *Alexander*, sailing through a branch of the *Indus*, found, that, at its mouth, it spread over the whole country, and formed a kind of lake, wherein a fleet might ride without any danger. Then, having made the proper dispositions for the departure both of his fleet and land-forces, he quitted *India*, and, after having reduced the *Orita*, began his arduous march through *Gedrosia* <sup>c</sup>.

FROM what has been said, it appears, that *Alexander* rather over-ran than conquered any considerable part of *India*. The progress of his arms in this country, it is true, was extremely rapid; but then we find, that many, if not most, of the princes he subdued, almost as soon as he had moved out of their territories, asserted their former independency. Several of these, indeed, he a second time reduced; but there is good reason to believe, that even most of them, not to mention others, after his departure, resumed their pristine authority. Be that as it will, the *Macedonian* hero, or rather cut-throat, never saw, perhaps, the greatest part of *India*; and that his successors had little footing even in those provinces of *India*, which he traversed rather than subdued, will presently appear. Nor is it probable, that a very considerable part of a tract containing an hundred and twenty nations, consisting of the strongest men in the world (for as such we find the *Indians* represented by the antients), should be intirely reduced by *Alexander's* army, whilst he remained in *India*. The *Greek* writers themselves, the most devoted to *Alexander*, and who have the most amplified his achievements, do not give the least countenance to such a supposition <sup>d</sup>.

WE are told by *Diodorus Siculus*, that, in the division of *India* under *Alexander's* empire, *Taxiles* and *Porus* had their own king-<sup>pendent on</sup> doms assigned them, as restored and augmented by that con-<sup>the</sup>queror, before he left *India*. This may be true, especially <sup>donians at</sup> as it is confirmed by *Arrian*, whom we have chosen principally <sup>Alexan-</sup> to follow in our history of *Alexander the Great*, for the reasons <sup>der's death</sup> already given; but, admitting it, we have great reason to believe, that they enjoyed their sovereignty in as ample a manner as ever before the commencement of that division. And that there were other princes independent on them, appears from hence, that *Cleophes*, queen of part of *India*, had a son by *Alexander the Great*, who succeeded his mother in her kingdom. Nay, from what we have already related, it appears, that the *Macedonians* were only possessed of some of the maritim provinces of *India*, when they were driven from thence by *San-*

<sup>a</sup> ARRIAN. ubi sup.<sup>c</sup> STRAB. & ARRIAN. ubi sup.

H 2

drocottus;

*drocottus*; which amounts to a plain proof, that they had then little power in the interior part of that vast region<sup>c</sup>.

**Seleucus** **SANDROCOTTUS**, or, as he is called by some, *Androcedes* *India cottus*, an *Indian* of mean extraction, was a youth when *to Sandro-Alexander* subjugated part of *India*. He had seen that monarch in his camp, and became very popular among his countrymen. Under the specious pretext of enabling the *Indians* to shake off the yoke of foreigners, he assembled an army of 600,000 men, and made himself master of *India*. To recover the *Macedonian* conquests, *Seleucus* marched over the *Indus*; but, finding *Sandrocottus* prepared to enter upon action with an army of 600,000 men, and a prodigious number of elephants, having almost all *India* at his devotion, he did not judge it advisable to provoke so formidable a power. Wherefore he thought proper to renounce his pretensions to *India*; for which renunciation *Sandrocottus* granted him a supply of five hundred elephants. This treaty *Seleucus* was induced to conclude with the king of *India*, that he might the more readily contribute to the reduction of the exorbitant power of *Antigonus*, and his son *Demetrius*, who had driven both *Cassander* and *Ptolemy* out of all the strong places they possessed in *Greece*. From this time the *Greeks* had no great intercourse with *India*; so that we find little recorded by the antients of the *Indian* affairs, after that nation had abandoned almost all the provinces *Alexander* conquered to the east of the *Indus*<sup>f</sup>.

**Amitrochates** How long *Sandrocottus* swayed the sceptre of *India*, we are not informed, nor of what happened there during his reign. *But* that some sort of a communication was afterwards kept open between *Syria* and *India*, may be inferred from *Athenæus*. That author informs us, that *Amitrochates* king of *India*, probably of the family of *Sandrocottus*, wrote to *Antiochus*, one of *Seleucus*'s descendents, to desire that prince to send him a quantity of sweet wine, dried figs, and a *Greek* sophist, for which he offered to pay whatever should be demanded of him. *Antiochus*, in answer to his letter, told him, that with figs and wine he would plentifully supply him; but that the laws of the *Greeks* did not permit him to sell a *Greek* sophist. What was the result of this epistolary correspondence, or which of the successors of *Seleucus* this *Antiochus* was, we cannot pretend to say<sup>g</sup>.

<sup>c</sup> DIOD. SIC. l. xviii. ARRIAN. de reb. post Alexand. gest. in excerptis Photii, p. 610. Amstel. 1668. Univers. hist. vol. viii. p. 658.

<sup>f</sup> JUSTIN. lib. xv. c. 4. APPIAN. in Syriac. p. 122, 123. STRAB. lib. xv. PLUT. in Alexand. Univ. hist. vol. ix. p. 176, 177.

<sup>g</sup> ATHEN. deipnosoph. lib. xiv. p. 652, 653. Lugduni, 1657.

THAT

THAT *Seleucus*, however, did not cede every district in *Some India*, conquered by *Alexander*, to *Sandrocottus*, is rendered Greek probable by *Arrian*. This author relates, that even to his *princes* time several ancient Greek drachms were found in the neighbourhood of *Barygaza*, with Greek inscriptions, and the effigies, or, at least the *insignia*, of *Apollodotus* and *Menander*, two Greek princes, upon them. He also says, that those princes reigned there after *Alexander's* decease. From whence we may conclude, that this remote province of *India* was never subject to *Sandrocottus*; and that the *Greeks* kept their footing here a considerable time, possibly several generations, after the partition of the *Macedonian* empire <sup>h</sup> (F). *reigned at Barygaza.*

FROM the reign of *Sandrocottus* to the time of *Augustus*, An Indian we find little said of the *Indians*, by the Greek and Roman king sends writers. But the *Roman* empire arriving at the zenith of its *an embassy* power whilst that prince sat upon the imperial throne, he was *to Augustus* honoured and revered by the remotest nations. Among the rest, the *Scythians*, *Seres*, and *Indians*, sent ambassadors to him. The *Indian* ministers came from a prince called *Porus*, according to *Orosius*, and found *Augustus* in *Spain*. The purport of their commission was to enter into an alliance with him. But, as some time was spent before any considerable progress could be made in this affair, other ambassadors were dispatched by *Porus* to *Augustus* some years after, whom they met at *Samos*, in order to put the finishing hand to the projected treaty. *Nicolas* of *Damascus* saw these ambassadors, who were only three, the others dying by the fatigues they

<sup>h</sup> ARRIAN. peripl. Mar. Erythr. p. 27. Oxon. 1698.

(F) It is intimated by *Justin*, that, 182 years before the Christian æra, *Eucratides* king of *Bactria* was invaded by *Demetrius* king of *India*, and besieged by that prince, as it should seem, in his capital city. However, according to the same author, *Eucratides*, with 60,000 men, so harassed the *Indian* army, though consisting of 300,000 men, that he drove them out of his dominions, and even conquered *India*. What degree of credit is due to this historical fragment, we shall not pretend to deter-

mine. However, supposing the passage here referred to intirely genuine and inviolate, which yet we will not venture to say, *Justin* can only be understood of that part of *India* in the neighbourhood of *Bactria*. But this writer's authority is in the main so doubtful and precarious, that we never choose to lay any great stress upon it; and, therefore, we must not advise our readers to depend upon what is here advanced for fact, especially as it is not properly supported by other ancient authors (4).

(4) *Justin*. lib. xli. c. 6.

sustained in their long journey, at *Antioch*. They brought with them, according to him, a letter written upon parchment, or vellum, in *Greek*, intimating, that *Perus* provided over six hundred kings, that he set a high value upon *Cæsar's* friendship, and that he was ready to serve him in every thing reasonable to the utmost of his power. Eight *Indian* servants, wearing only a sort of trowles or drawers, and having their bodies perfumed with aromatic unguents, after the *Indian* manner, carried the presents sent by *Perus* to *Augustus*. Among other curiosities, of which these consisted, *Nicolas* mentioned several vipers of an immense size, a serpent above fifteen foot long, a river-tortoise near five, and a partridge bigger than a vultur. The *Indian* ambassadors had likewise in their train the *Brachman*, or sage, *Zarmanochagas*, who afterwards burnt himself at *Athens*, as *Calanus* had done before at *Pasargadae*. The former of those philosophers is said to have destroyed himself in the height of his prosperity, that he might not meet with any future misfortunes. He approached the pile with a smiling countenance; and had upon his tomb, or sepulchral monument, the following inscription: *Here lies ZARMANOHAGAS the Indian of Bargosa, who put himself out of life, in conformity to a custom prevailing among his countrymen*<sup>1</sup>.

A *Tapro-*  
*prob-*  
*anian king*  
*sends em-*  
*bassadors*  
*to Clau-*  
*dius.*

ANNIUS PLOCAMUS, a freedman, having farmed the customs of the *Red Sea*, and being sailing on the coast of *Arabia*, was driven by contrary winds into *Hippuri*, a port of *Taprobane*. The king of the country having entertained him for six months with great hospitality, received from him, during that interval, a full and ample account of *Cæsar* and the *Romans*. That prince, viewing the money *Plocamus* brought with him, observed that the *denarii*, tho' coined in different places, and by different hands, were all of the same weight; which gave him a very advantageous idea of the *Roman* honesty, and induced him to send an embassy to *Rome*. This happened, according to *Pliny*, in the reign of the emperor *Claudius*. The *Taprobanian* embassy consisted of four persons, the principal of whom was one *Rachias*, a man of great consideration in the island. They came in order to solicit an alliance with *Claudius*; and informed the *Romans* of many particulars, which before they were strangers to. Among other things, they told them, that there were five hundred towns in the island; that *Palæsimundus*, the capital city, was so extremely populous, that one part of it only contained 200,000

<sup>1</sup> SUTTON. in August. c. 21. Amst. 1650. STRAB. lib. xv. DIO, lib. liv. p. 777. EUSEB. in chron. ad an. August. 18. & ad A. U. C. 734. OROS. lib. vi. sub fin.

souls; and that the lake *Megisba*, in the interior part of *Taprobane*, out of which issued two rivers, was 375 miles in circumference. They also related, that the *Seres* (G), in whose country *Rachias's* father had been, were greatly addicted to commerce, of a larger size than other men, and had red hair, and blue eyes. The *Taprobanians* at this time abounded with gold, silver, pearls, and all kinds of jewels. They elected for their king a person who had no children, and if afterwards he begot any, they certainly deposed him, lest the crown should become hereditary. Our readers will find several other particulars relating to the civil and religious constitution of *Taprobane* at this time in *Pliny*, to whom, for farther satisfaction, we beg leave to refer them<sup>k</sup>.

WE find an *Indian* king called *Phraotes*, or *Pbraortes*, *Phraotes* I. mentioned by *Philostratus*. That author likewise mentions this prince's son, who was a minor when his father died, The regents, during his minority, being tyrants, were cut off by the people; upon which, he retired for refuge to another *Indian* king, whose dominions bordered upon the *Hypanis*. Here he studied philosophy, married that prince's daughter, and succeeded him in his kingdom. But finding his wife's brother more popular than himself, and apprehending his life in danger, he abdicated the throne, and ever afterwards lived a retired life. And indeed this was more agreeable to his natural disposition than the pomp and splendor of a court<sup>l</sup>.

PHRAOTES, or PHRAORTES, II. had made a great progress *Phraotes* in *Greek* literature, under his father's tuition, before he arrived II. at twelve years of age. He afterwards lived seven years with the philosophers, or *Brahmans*; and in that interval lost both his parents and his kingdom. The last he was deprived of by the villainy of his uncle; but, after some time, he was recalled by his subjects, who received him with open arms. He,

<sup>k</sup> PLIN. l. vi. c. 22. Vid. etiam MARCIAN. HERACLEOT. peripl. SOLIN. p. 1117. SALMAS. in loc. HARDUIN. in Plin. lib. v. c. 22. & BOCH. Chan. l. i. c. 46. <sup>l</sup> PHILOSTRAT. de vit. Apollon. Tyan. lib. ii.

(G) Some of the nations now living in *Russia* answer this description given of the *Seres*. Such are the *Baskirs*, *Cosaci* *Horda*, the *Oby-Ostiacks*, *Permecki*, *Sireni*, and *Wotiacks*. They have almost all red hair, and bluish eyes. But, for a farther account of them, we must beg leave to refer our readers to M. *Von Strahlenberg* (5).

(5) *Von Strahlenberg's historico-geographic. descript. &c.* p. 172.

at leisure hours, applied himself to the study of philosophy. In his time, *Apollonius Tyanæus* visited *India*, and met with a most gracious reception from him <sup>m</sup>.

*PHILOSTRATUS* also informs us, that one *Mandrus*, who was cotemporary with *Phraotes II.* ruled *Porus's* kingdom. He likewise mentions another *Indian* prince, who was no great friend to literature <sup>n</sup>.

*SARGANUS*, *Sandanes*, *Ceprobotus*, and *Pandion*, *Indian* kings, are remembered by *Arrian*. Perhaps the two last are the *Celeobotra* and *Pandion* of *Pliny*, as is suspected by *Reinccius*, though this is far from being clear <sup>o</sup>.

Embassad-  
ors sent  
from India  
to Trajan.

AFTER *Trajan* had intirely subdued the *Daci*, and reduced several nations in alliance with them, the fame of his conquests reached the most distant regions. Embassadors were even sent from *India* to congratulate him upon the success which had attended his arms. This prince, being upon the coast of *Arabia*, and discovering a ship bound to *India*, wished he was young, that he might extend his conquests to that country, according to *Dio*. *Eutropius* tells us, that he fitted out a fleet in the *Red Sea*, with an intention to undertake an expedition against *India*; and that, in order to crown this with success, he informed himself of the customs, strength, and manner of fighting with the *Indians*. The *Romans*, as we have elsewhere observed, pretended, that they brought even *India* itself under subjection; which ought to be ascribed to the same unaccountable vanity that prompted them to plume themselves upon their imaginary conquest of *Arabia* <sup>p</sup>.

THE fame of *Antoninus Pius's* great wisdom, justice, and moderation, reached the *Indians*, and induced them to send embassadors to him, as we learn from *Aurelius Victor*. But what was the purport of their commission, or what business they transacted at *Rome*, after their arrival there, does not appear from any antient author <sup>q</sup>.

It is very well known, that the emperor *Aurelian* was feared by the remotest barbarous nations. Among the rest, the *Indians* themselves seem to have stood in awe of him. That he had gained some advantages over certain of their tribes, or cantons, may be concluded probable from hence, that several *Indians* graced his most remarkable triumph, as we find related by *Vopiscus*. Unless it should be said, that the *Indians* there mentioned were *Ethiopians*; for, that this last

<sup>m</sup> Idem ibid.

<sup>n</sup> Idem ibid. lib. iii.

<sup>o</sup> *ARRIAN. peripl.*

*Mar. Erythr. PLIN. lib. vi. c. 23. REINÉC. hist. Jul. par. iii. p. 194, 195. Helm. 1597.*

<sup>p</sup> *DIO, ubi sup. EUTROP. in*

*Trajan. EUSEB. chron. p. 206. DIO, lib. liv. p. 784. <sup>q</sup> AUR. VICT.*

nation went sometimes under the denomination of *Indians*, has been already observed. But that the proper *Indians* may be here understood, is rendered probable by the same author, when, among the nations who sent solemn embassies and rich presents, to gain the friendship of the conqueror of *Zenobia*, he mentions the *Arabians*, *Bactrians*, *Iberians*, *Albanians*, *Saracens*, *Armenians*, *Ethiopians*, *Indians*, *Persians*, and even the *Seres* bordering upon the *Chinese*. For here we find the *Indians* distinguished from the *Ethiopians*, and attended by all their principal neighbours<sup>r</sup>.

GENOBON and *Esfatech* were two *Indian* princes, who seem to have put themselves under the protection of the emperors *Dioclesian* and *Maximian*; besides which, we find nothing remarkable related of them<sup>s</sup>.

ABOUT three hundred and thirty years after the commencement of the Christian æra, ambassadors arrived at *Constantinople* from the *Blemmyes*, the *Indians*, the *Ethiopians*, and the *Persians*, with rich presents for *Constantine*, whose friendship was at that time courted by their respective masters. Nay, according to *Eusebius*, those princes were then disposed to acknowledge this emperor for their sovereign; but that in fact they did so, we are not told by any author. Nor have we any particulars relating to the situation of affairs in *India*, when the *Indian* deputy, or deputies, here mentioned, left that country, handed down to us<sup>t</sup>. And likewise to Constantine the Great.

WE are told, however, by *Cedrenus*, that a king of *India* sent most rich and magnificent presents to *Constantine*, after, as it should seem, the arrival at *Constantinople* of the former *Indian* ambassadors. He committed these presents to the care and custody of one *Metrodorus*, who had lived some time among the *Brahmans*. But for a farther and more particular account of this, we must beg leave to refer our readers to that author himself, if they think proper to consult him<sup>u</sup>.

FROM this time to the reign of *Justinian*, we find little mention made of the *Indians*, by the antients. But *Cosmas* of *India*, *Ægyptius*, or, as he is sometimes called, *Cosmas Indicopleustes*, and some who was cotemporary with *Justinian*, has transmitted down to us several particulars relating to that nation. He informs us, that the island of *Sielediva*, or *Selediva*, the *Ceylon* of the moderns, was in his days divided into two kingdoms, of which one was called the kingdom of *Hyacinthus*. He intimates, that it lay almost at an equal distance from the head of the *Persian* gulph, and the country of the *Sinæ*; that it was Anacounting neighbourries in the time of the emperor Justinian.

<sup>r</sup> FLAV. VOPISC. in vit. Aurelian. p. 218.    <sup>s</sup> REINEC. hist. Jul. par. iii. p. 195. Helm. 1597.    <sup>t</sup> EUSEB. vit. Const. lib. i. c. 8. p. 409, 410.    <sup>u</sup> CEDREN. p. 242.



the ancient *Taprobane*, and three hundred miles in circumference. The chief places between *Sielediva* and the country of the *Sinae* were, according to him, *Marallo*, abounding with cockles or periwinkles; *Caber*, and another maritime tract, that he has not named. Upon that which is now called the *Malabar* coast he has placed the following cities and empories: *Sindu*, *Orrhetba*, *Calliana* (the modern *Calecut*) *Sibor*, *Male*, a district containing five empories, *Parti*, *Mangaruth*, *Salopatana*, *Nalopatana*, and *Pudapatana*. The words *Male bar*, or *Malabar*, denote in the *Indian* or *Malabar* language the country, tract, or district of *Male*; and *Male dive*, or *Maldivæ*, the islands of *Male*, which are denominated by the present *Europeans*, the *Maldives*, and lie at a small distance from this coast. That author sometimes confounds the *Hunns*, *Scythians*, or *Tartars*, with the *Indians*. For he tells us, that the most populous nation of the *Hunns* inhabited the northern parts of *India*. He also relates, that, when he wrote, *Gollas* their king had 2000 elephants, and an exceeding formidable body of horse. This prince, according to *Cosmas*, besieged a city surrounded with water, which his elephants and horses drank up; and then the place surrendered to him. These were the progenitors of the present *Hungarians*, of whom we have given an history in the nineteenth volume of this work. They were situated near *Bactria*, and seem to have been the *Massagetæ* of *Herodotus*, though in the days of *Cosmas* they went under the names of *Magiars* and *Abares*. There were many Christians (H) at this time in *India*, *Persia*, and

(H) It is agreed on all hands that St. *Thomas* planted the Christian religion in *India*. He is said first to have come to the island of *Socotra*, and then to *Cranganore*, where he made many converts. From thence he traveled farther into the East; and, having met with great success there, he returned to *Malliapore*, at present known by the name of St. *Thomas*. This city, which has been greatly improved, if not intirely rebuilt, by the *Portuguese*, stands three miles to the south of *Fort St. George*. The *Portuguese* pretend, that St. *Thomas* hid himself on a little dry rock within the town, called the *Little Mount*,

for some days, when he was persecuted by the *Brabmans*. They also relate, that he cleft this rock with his hand, and caused a stream of water to issue out of it; and that ever since there has been clear and sweet water in it. Capt. *Hamilton*, some few years since, saw this cleft, and says, that there were then about three gallons of such water in it. He also observes, with the *Portuguese*, that when St. *Thomas* was pursued by the *Brabmans*, he left a print of his foot on a hard stone near the *Little Mount*, to serve for a perpetual memorial of his having been there. The print, which remains to this day, is sixteen inches

and *Arabia Felix*, under the ecclesiastical government of the archbishop of *Persia*, who ordained all the bishops, presbyters, and deacons residing in those countries. The Christian religion is supposed to have been planted in *Persia* by *Theodorus*. When *Cosmas* wrote, *Thomas Edeffenus*, his friend, was promoted to the archbishoprick, or primacy, of *Persia*. The archbishop of *Persia* probably sent a bishop to *Calliana*, or *Calecut*, as well as presbyters and deacons. Great numbers of Christians lived in *Male*, *Sielediva*, and all over *Persia*, as well as among the *Hunus*, the people of *Socatra*, and the other *Indians*, in the time of the emperor *Justinian*. The island of *Socatra* is said to have been peopled by the *Egyptians*, whilst the *Ptolemies* sat upon the throne of *Egypt*; and that the inhabitants of this island spoke *Greek* in the 6th century, we may infer from *Cosmas*. We must not forget to observe, that *Theodosius*, *Heradius*, and *Justinian* had solemn embassies sent them from *India*; nor that the *Persian*, *Arab*, *Scythian* or *Tartar*, and *Indian* Christians were, for the most part, *Nestorians* v.

## THE

v *Cosm. ÆGYPT. topograph. Christian. p. 2, 3. & alib. pass. Parisiis, 1706. MATURIN. VEYSSIER. LA CROZE apud Joan. Chamberlayn. in dissert. philolog. p. 130. Amst. 1715. Is. CASAUB. animadvers. in Sueton. lib. ii. p. 61. Parisiis, 1610.*

inches long, and, in proportion, narrower at the heel, and broader at the toes, than the impression of a human foot would be at this time. From this place he retired to the top of an high mountain, two miles from *Malliapore*, where his enemies coming up with him, one of them pierced him through with a lance. We are told this happened in the days of *Sagamo*, who was then sovereign of this part of *India*. That prince was induced to embrace the Christian faith by some miracles wrought by *St. Thomas*, and thereupon gave him leave to build a church in *Malliapore*; which drew many of the *Indians* over to the Christian religion. This so incensed the *Brahmans*, that they resolved upon his destruction, which they effected in

the manner above related. When the *Portuguese* first settled here, they erected a church over the cave and well on the *Little Mount*, and another on the spot where the apostle suffered martyrdom. The *Portuguese* pretend to have now in their possession the very lance that killed *St. Thomas*, as likewise the stone tinged with the apostle's blood, that cannot be washed out. Capt. *Hamilton* declares, that he has often seen both the mounts, and the relics of antiquity, here mentioned. The town of *St. Thomas* was formerly one of the most flourishing marts on this coast; but it has fallen greatly to decay, since the *English* have been in possession of *Fort St. George*. From the first plantation of Christianity in *India* by *St. Thomas*, there

THE *Indians*, at this time, were as much addicted to trade as their ancestors in the days of *Strabo*. They imported vast quantities of silk into *Persia*, and enjoyed a very extensive commerce, according to *Procopius*. Their vessels, in which they navigated to the *Persian* ports, were very rude and simple, resembling those of the *Ethiopians*. This seems to have been chiefly owing to their want of iron, their laws not permitting them to purchase any of the *Romans*. The *Persians* took care to keep the silk-manufacture for a long while wholly to themselves, not permitting the silk-worms to be carried out of *Persia*, insomuch that it was for several ages extremely dear in these parts, being of equal value with gold. But at last *Justinian* sent two monks into *Serinda*, probably either *Serica*, or a part of *India* contiguous to it, to learn how the silk trade was managed, and, on their return home, to bring with them a large quantity of silk-worms, that he might be thereby enabled to set up the manufactures in his own dominions. They accordingly informed themselves of every particular relating to the manufacture; but found it impossible to bring the worms themselves alive to *Constantinople*. However, they brought vast quantities of their eggs thither; and, by covering them with dung, after the *Indian* manner, and imparting to them a proper degree of heat, they easily hatched them. From these eggs have been propagated all the silk-worms since produced in *Europe*. We must not omit informing our readers, that the emperor *Justinian* died in the year after the birth of CHRIST 565<sup>x</sup>.

AFTER the death of *Justinian* we find nothing of moment related of the *Indians* till the time of *Walid* the sixth khalif of the family of *Ommiyah*, who rendered part of *India* tributary to him. In the space of nine years and an half he subjugated *Spain*, *Sardinia*, the islands of *Majorca* and *Minorca*, a part of *Gallia Narbonensis*, the vast province of *Maouarannabar*, *Turkestan*, and most of *India intra Gangem*. But of all his great achievements our readers will find a minute and circumstantial relation, in the history of the empire of the *Arabs*, under the first four khalifs, and those of the

<sup>x</sup> PROCOPIUS. de bell. Persic. lib. i. p. 58, 59. & de bell. Gothic. lib. iv. c. 17. p. 613. Parisiis, 1662.

there has been a continued series of Christians of denomination of Christians of and succession of Christians in *St. Thomas*; but we shall reserve that country to this very day. an account of them for the modern history of the *Indians* (6). They at present go under the

(6) *Hamilton's new account of the East Indies*, vol. i. p. 356, 357, 358. *Edinb.* 1727. *Mess. bistor. Indic.* l. ii. p. 85.

families of *Ommiyah* and *Abbas*, to the taking of *Baghdad* by the *Tartars*.

THE history of *India*, from the khalifat of *Walid* to the conquest of that country by *Mahmud Gazni*, is so barren, that it contains no particulars meriting our attention, at least none but such as will be more properly inserted in the modern history of the *Arabs*. *Mahmud Gazni* first entered *India* in the year of the *Hejra* 392. about A. D. 1002. and at last made himself master of that vast region. But we shall hereafter oblige our readers with the history of this prince, and his successors of the families of *Gazni*, *Gaur*, and *Kurt*, till their conquest by *Timur Beg*, and the *Moguls*.

## *The History of the Chinese.*

### C H A P. XXXII.

#### S E C T. I.

*The Antiquity, Government, Laws, Religion, Customs, Language, Arts, Sciences, and Disposition of the ancient Chinese.*

THE *Chinese*, like other nations, assume to themselves *The Chinese* too high an antiquity, as fixing the reign of their first emperor *Fo-hi* near three thousand years before the birth of *Jesus* to CHRIST. Their original, as well as that of the *Tartars*, themselves favours strongly of fable, as does also the history of several of *too high* their first emperors. Nor has Father *du Halde* offered any *an anti-*thing in defence of the *Chinese* chronology, tho' he professes *quity*. himself a zealous admirer of it, that deserves the least attention, except an eclipse of the sun, which happened in the reign of *Chong-kang*, 2155 years before the commencement of the *Christian Era*. This, indeed, he builds much upon, as does likewise Father *Premare*, who allows, that *China* was peopled above 2155 years before CHRIST, of which he reckons the aforesaid solar eclipse to be a full and perfect demonstration<sup>a</sup>.

M. MAIGROT, Bishop of *Konon*, with great reason, be- *Their* lieves the chronology of antient times among the *Chinese* to *chronology* be very uncertain and precarious; as also that the *Chinese* *very un-*annalist *Chubi* has adjusted both the years and eclipses solely *certain*. according to his own fancy. Of this no one can doubt, who

\* MART. MARTIN. Sinic. hist. lib. i. p. 21. DU HALDE in introduction. &c. in Fo-hi. FOURM. refl. critiq. sur hist. anc. peuple. tom. ii. P. COUPLET. præf. ad Sinic. chronol. p. 20. P. PREMARE in lettr. edifiant. tom. xix. p. 457.

considers that the *Chinese* were little versed in astronomy, even when the *Jesuits* first came among them; and that they were so far from being able to calculate an eclipse, or even likely to make any celestial observations, 2155 years before the birth of CHRIST, that they probably knew as little then of any thing relating to eclipses, and the other heavenly phenomena, as the bulk of mankind, or even the most illiterate nations, at present do. For a full demonstration of this, we must beg leave to refer our readers to a curious and learned letter of Mr. Costard, Fellow of Wadham College, Oxford, published in the *Philosophical Transactions* for the months of *March, April, and May, 1747* <sup>b</sup>.

China not so early peopled as some imagine. THAT *China* could have been but thinly peopled so late as 1300 years before the *Christian era*, we have rendered probable in the history of the *Tartars*. Nay, that a considerable part of it must have been uncultivated, even in the year preceding CHRIST 637. when the *Scythians*, under the conduct of *Madyes*, first made an irruption into the upper *Asia*, has there likewise been clearly evinced. To which we may add, that had *China* then been a large and powerful empire, as it has been for many ages last past, notwithstanding the reserved temper of the *Chinese*, and their great aversion to an intercourse with foreigners, some knowledge of the riches, power, and genius of its subjects, must have transpired. The *Persians* could not have been kept in profound ignorance of such a state till the decline of their empire, nor even the *Greeks* till the time of *Herodotus*, had the *Chinese* made any considerable figure before that period. But we have not the least intimation of such a people as the *Chinese* before *Alexander the Great* penetrated into *India*, and even then we find nothing of moment related of them <sup>c</sup>.

The descendants of Japhet. THAT the descendants of *Japhet* (A) peopled *China* as well as *Tartary*, we see no reason to doubt, tho' when they first

<sup>b</sup> M. MAIGR. apud DU HALD. in introduct. *Philos. Transact.* N° 483. p. 476—492. <sup>c</sup> TH. SIG. BAYER. *chronolog. Scythic.* in comment. acad. Petropol. tom. iii. p. 302. Petropol. 1732. STRAB. lib. xv. p. 699. QUINT. CURT. lib. ix. c. 1. M. VON STRAHLENBERG's introduct. p. 42. not. (34).

(A) Some of *Shem's* descendants also may be supposed to have settled in *Tartary, India, and China*; as *Elam*, one of his sons, fixed himself in *Persia*. *Complet* deduces the *Chinese* nation in general from *Shem*, because *sem*, in their language, signifies *life*. But neither this notion, nor the reason that is brought to support it, will, as we apprehend, meet with the approbation of the learned (1).

(1) Tb. Sig. Bayer. comment. orig. Sinic. p. 332. Petropol. 1730.

arrived in that country, we cannot pretend to say. It is true, <sup>peopled</sup> this opinion has not been universally received, though the *China*. greatest part of the learned have adhered to it, some affecting to deduce the *Chinese* from *Noah's* sons born after the deluge. But such a notion seems to run counter to Scripture, as well as reason, common sense, and the nature of things. However, as it has been lately espoused by a writer of credit, we shall here give it a full and distinct consideration. It depends upon the supposition, that *Noah's* ark rested on an high mountain, or ridge of mountains, near *China*; which if we can overthrow, this hypothesis must fall to the ground of course. Now, that the ark could not have rested immediately after the deluge upon any high mountain near *China*, will, as we apprehend, most clearly appear from the following observations<sup>d</sup>.

1. IF the ark rested on any mountain near *China*, *Noah* probably lived three hundred and fifty years, and died, in that country. This seems agreeable to Scripture<sup>e</sup>, which takes no notice of any migration of *Noah* after the deluge; and consequently gives us reason to believe, that he lived and died at no great distance from the place where the ark rested. Nay, this is expressly asserted by the author now in view. But that *Noah* remained till his death in *China*, had a numerous issue there, and sent his antediluvian sons, with their families, after the deluge, to the westward as far as the banks of the *Euphrates*, where they arrived in eighty years after that most memorable event, as this gentleman supposes, will not easily be admitted by the learned. For this system is clogged with insurmountable difficulties, as least with such as it will be no easy matter to remove.

2. THAT the patriarchs *Shem*, *Ham*, and *Japhet*, with their families, should have traversed the immense tract corresponding with part of *China*, the vast and almost impassable solitude of *Sba-mo*, *Great Bukharia*, *Persia*, and the desert of *Sinjar*, the *Singara* of *Ptolemy*, and *Shinar* of *Moses*, in eighty years, is utterly improbable. The course of nature, and the gradual plantation of the world by the descendants of those patriarchs, will not admit of such a supposition. How absurd then must it be to suppose, with our author, that they marched from *China* to *Shinar* in ten or twelve years? For not only the length of the journey, but the face of the tract itself, composed at that time of woods, rivers, solitudes, and mountains, must render impossible such an expeditious migration. We may therefore conclude, that *Noah* was so far from

<sup>d</sup> Univ. hist. vol. i. p. 266.

<sup>e</sup> Gen. c. ix. ver. 28, 29.

<sup>f</sup> SHUCKFORD'S connect. vol. i. p. 103—107. & p. 98—103.

residing three hundred and fifty years in *China*, as Mr. *Shuckford* believes, that he never saw any part of that agreeable region <sup>a</sup>.

3. *CHINA* was not peopled till after the dispersion; and therefore *Noah* could not possibly have founded a monarchy there, so early as the aforesaid author pretends. This seems abundantly clear from Scripture. *Moses* expressly affirms, that *the whole earth*, i. e. the whole race of mankind, *dwelt in the land of Shinar*, at the time of the dispersion; and that all the members of this great community were then of *one language, and of one speech*. Nor will it avail this writer to suppose, that *Moses* is here to be understood of the descendants of *Noah's* antediluvian sons only, and consequently not of his progeny in *China* after the deluge. For he had before asserted, that of *SHEM*, *HAM*, and *JAPHET*, *the whole earth was overspread*; i. e. that all nations upon earth deduced their origin from them. And, after he had enumerated the generations of *THEIR* sons, he also affirms, that *by them were the nations divided in the earth after the flood*; or, in other words, that every individual of the human species ought to be considered as springing from them. In fine, nothing can be more full and explicit than the testimony of the sacred historian on this head, inasmuch that there seems to be no possibility of evading the force of it <sup>b</sup>.

4. No part of the earth was probably capable of cultivation immediately after the ark rested upon the mountains of *Ararat*. Several months, if not years, must be allowed for the perfect separation of the terrene from the aqueous parts. Some time, therefore, after that period must have elapsed, before *Noah* could have put in practice, had he before understood them, the first principles of agriculture; and more, before he could have brought a vineyard to such perfection as to produce even a moderate quantity of wine. But we find, that his three antediluvian sons, with their families, remained with him till after this happened. It cannot therefore with any colour of reason, be supposed, that they began their migration from *China* to the *Euphrates*, till at least twenty years after *Noah's* arrival on the mountains of *Ararat*. Nay, Mr. *Shuckford* believes them to have remained with their great ancestor in *China* seventy years, before they had any thoughts of advancing to the westward. This brings a fresh accession of strength to what has been already offered, in order to shew the absurdity of such a migration <sup>c</sup>.

<sup>a</sup> Idem ibid. *PTOL.* apud Golium in not. ad Alfragan. p. 72. Gen. xi. 2. <sup>b</sup> Ibid. ix. 19. x. 32. xi. 1, 2. <sup>c</sup> Ibid. viii. & ix. 20—28.

5. It does not appear from the *Chinese* history, nor indeed from any other, that wine was ever used, or even discovered, in *China* (A). But that it was made from remote antiquity, in the countries bordering on the mountains of *Ararat*, supposing them in *Armenia*, we have sufficient proof. This seems manifestly to imply, if the authority of *Moses* be of any weight, that the latter of those regions bids fairer for the land of *Ararat* than the former <sup>k</sup>.

6. THE word *Ararat* is manifestly of *Armenian* extraction (B); whereas no term, name, particle, or diction like it is discoverable either in the language of the *Indians*, *Tartars*, or *Chinese*. The radix *arar*, in *Armenian*, signifies *he made*, or *he did*; and the substantive *ararads* denotes *work*, as likewise *the world*, *the earth*, &c. As the whole earth, therefore, or the whole race of mankind, arrived on the mountains of *Ararat*, after they had escaped the deluge, from this circumstance those mountains may naturally enough be imagined to have received their name. Nay, the *Armenians*, at this day, call the *Gordyæan* mountains *Ararat*, *Arafad*, *Arar*, &c. and *Onkelos*, *Jonathan*, the *Syriac* and *Arabic* versions, &c. render the original דרר אררט *the Gordyæan mountains*. All which observations amount to a strong presumption, that the land of *Ararat* is not to be sought for near *China*, but in *Armenia* <sup>l</sup>.

<sup>k</sup> PLUTARCH. in *Alexand.* ARRIAN. l. vii. DIOD. SIC. l. xvii. STRAB. lib. xv. ÆLIAN. hist. var. l. ii. c. 41. ATHEN. deipnosoph. l. x. c. 12. GEN. ix. 20, 21. <sup>l</sup> THEOPH. SIGEFRIID. BAYER. mus. SINIC. tom. ii. Petropoli, 1730. AUGUST. PFEIFFER. oper. philolog. tom. i. p. 37. Ultrajecti, 1704. ONKEL. JONATH. Targ. Syr. ARAB. VERS. in Gen. viii. 4. HOFMAN. lex. univ. p. i. p. 160.

(A) We are told, indeed, by *Du Halde*, that *I-tse* invented the *Chinese* wine, in the reign of the emperor *Yu*; and that this wine is still used in *China*. But then it ought to be considered, that this wine is improperly so called, as being made of a particular kind of rice, and not the juice of the grape; whereas *Noah's* wine was the produce of the vineyard he himself had planted (3).

(B) That there was antiently a very large province in the *Great Armenia* called *Ararat*,

we are informed by *Moses Chorenensis*. This province, according to that historian, was divided into the following districts, or lesser provinces: *Basenia*, *Gabelenia*, *Abelania*, *Vahagunia*, *Arjarunia*, *Bagrevanda*, *Zalcota*, *Siracia*, *Vanandia*, *Aragaxotia*, *Zacatia*, *Maseotia*, *Cogovitia*, *Afsofia*, *Niga*, *Cotæa*, *Malaxa*, *Varaxanunia*, *Devna*, and *Sarur*. Mount *Ararat* was in this province, as well as the royal city of *Valarsapata*, which at present goes under the name of *Eriuan* (4).

(3) *Du Halde*, p. 146, 303. GEN. ix. 20, 21. (4) *Mos. Chorenens. geograph.*



7. THAT the land of *Ararat* was in the neighbourhood of *Affyria* and *Babylon*, may be clearly evinced from Scripture. 1. The prophet *Isaiab* tells us, that *Adramelech* and *Sharezer*, after they had slain their father *Sennacherib* at *Nineveh*, escaped into the land of *Ararat*. From whence we may infer, that this country was adjacent to *Affyria*; which will hold true of the *Greater Armenia*, but by no means of any region at such an immense distance from that antient kingdom as *China*. Nay, from this passage it may be farther inferred, that the land of *Ararat* or *Armenia*, in the reign of *Sennacherib*, was, in a great measure at least, independent on the *Affyrians*. For, had it been absolutely subject to them, it could not have served as a retreat or asylum to those princes, after they had embued their hands in their father's blood; and therefore the prophet could not, with any manner of propriety, have affirmed, that they *escaped* into it. This may possibly throw some light upon the *Armenian* history, and contribute towards the support of *Moses Chorenensis's* authority. 2. The prophet *Jeremiah* represents the kingdom of *Ararat* as part of the power which was to reduce *Babylon*, and at no great distance from that city. Which representation must be allowed incompatible with the remote situation of *China*, but perfectly agreeable to that of the *Greater Armenia*. He likewise seems here to suggest, that, when he penned this prophecy, *Ararat* was governed by a prince of its own, since it had then the title of kingdom. And in conformity to this notion, it appears from profane history, that though the *Armenians* were at this juncture tributary to the *Medes*, yet they still remained under the government of their own kings, one of whose successors acted with *Cyrus* rather as a confederate than a vassal, at the reduction of *Babylon* <sup>m</sup>.

8. THE kingdoms of *Minni* and *Ashkenaz* have been proved to be *Phrygia* and part of *Armenia* by the learned *Bochart*. Now these kingdoms, from the passage here cited, appear to have been in the vicinity of *Ararat*. As therefore one of them bordered upon *Armenia*, and the other may be considered as a part of that country, and were vastly distant from *China*, we may naturally suppose *Armenia*, but by no means *China*, or any neighbouring district, to have contained the Scripture *Ararat* <sup>n</sup>.

9. THE *Medes*, *Elamites*, and people of *Ararat* were the three principal nations appointed by GOD, according to the

<sup>m</sup> ISA. xxxvii. 38. MOS. CHORENENS. HISTOR. ARMENIAC. l. i. c. 22. p. 59, 60, 61. Londini, 1736. JER. li. 27. XENOPH. CYROPÆD. l. ii. iii. & vii. HERODOT. l. i. <sup>n</sup> BOCHART. PHAL. l. i. c. 3. p. 22, 23. & l. iii. c. 9. p. 196, 197, 198. Francofurti ad Mœnum, 1681. JER. li. 27.

prophets above-mentioned, to destroy *Babylon*. And, according to profane history, the subversion of the *Babylonian* empire was effected chiefly by the *Medes*, *Persians*, and *Armenians*. Now it is well known, that the *Elamites* of Scripture answered to the *Persians* of profane authors. The *Medes* also of Scripture and profane authors appear to have been the same nation. The *Armenians*, therefore, of those writers must have been the inhabitants of the kingdom of *Ararat* mentioned in Scripture; which seems to put the point we are now insisting upon beyond dispute.

10. THE kingdom of *Ararat*, if any regard is to be had to Scripture, could not have been far from the confines of *Elam* and *Media*. As therefore this circumstance well enough tallies with the situation of the *Greater Armenia*, but is utterly repugnant to that of *China*, it must be acknowledged, that the former region has a much better claim to the Scripture land of *Ararat* than the latter.

11. THE Septuagint version expressly calls the land of *Ararat Armenia*. This testimony, especially in conjunction with what has been offered, is of exceeding great weight, and even seems intirely to overturn Mr. *Shuckford's* scheme. No wonder then, that the generality of learned men, who have been in any manner conversant with Scripture, should place *Noah* and his family, immediately after the deluge, in *Armenia*. Nor can it be denied, that both sacred and profane history, as well as the best interpreters of Scripture, have concurred to establish such an opinion.

12. THE principal argument drawn from Scripture, in support of Mr. *Shuckford's* hypothesis, is of very little force. It is deduced from these words of *Moses*: *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.* From whence he infers, that the mountains, on which the ark rested, were in an eastern direction from the land of *Shinar*, and *Babylon*; which will hold true of those near *China*, but cannot, with any manner of propriety, be said of those in *Armenia*.

BUT, whatever our author may think, these words will by no means amount to an implication, that *the whole earth*, to use the phrase of the sacred historian, or all *Noah's* poste-

\* ISA. xiii. 17. xxi. 2. JER. li. 11, 27, 28, 29, 30. XENOPH. & HERODOT. ubi sup. & alib. PRID. connect. of the Old and New Test. vol. i. p. i. p. 116, 117. Lond. 1719. JER. xlix. 39. P ISA. xiii. 17. xxi. 2. JER. li. 11, 27, 28. 9 SEPTUAG. in Isai. xxxvii. 38. Vid. Vet. Test. ex vers. LXX. interpret. secund. exempl. Vatican. Romæ edit. Trajecti ad Rhenum, 1725. AUGUST. PFEIFF. ubi sup. tom. i. p. 37, 38. Gen. xi. 2. SHUCKFORD's connect. ubi sup.

city, must necessarily have migrated from *China* to the land of *Shinar*. They will by no means bear such a superstructure erected upon them. For though the land of *Shinar* was in a southern direction from *Armenia*, and in a western one from *China*, yet we are under no necessity of supposing, that *Noah's* family constantly moved from the East, after they had quitted the place where the ark rested. On the contrary, that family not only might, but probably did, march from the mountains of *Ararat*, supposing them in *Armenia*, into that part of the tract afterwards called *Mesopotamia* to the east of the plain they afterwards occupied in the land of *Shinar*. This has been most clearly evinced by *M. Basnage*. In which case, they must be allowed to have journeyed from the east, as *Moses* is supposed by *Mr. Shuckford* to assert. But farther, the word מִקְדֵּיִם *mikkedim* signifies sometimes *versus orientem*, towards the east, as appears from another passage in the book of *Genesis*, not far from that we have in view, where it is obviously to be taken in this sense. We say, obviously to be taken in this sense, since the situation of *Beth-el* and *Hai*, in respect of the plain of *Jordan*, will not admit of a different interpretation. So that we may suppose *Noah's* family to have advanced to the land of *Shinar* immediately from a station to the west of that country, to which the members of this family had gradually directed their march from a more northerly quarter, without offering the least violence to Scripture\*.

It may not be improper here likewise, by way of digression, to observe, that our *English* translation ought to be amended in the first verse of the chapter just referred to. The word הַנִּגְבָּה which is there translated into the south, ought to be rendered into the desert. For *Abram* went up out of *Egypt*, not into the south, but into *Arabia Petraea*, or the tract including the solitudes of *Sur*, *Sinai*, *Paran*, &c. which was N. E. of *Egypt*. And that the word נִגְב in *Hebrew*, as well as *Chaldee*, denoted a wilderness, solitude, desert, or dry barren country, is obvious to every one in the least acquainted with the *Oriental* languages. The *Septuagint* version likewise renders the word הַנִּגְבָּה here εἰς τὴν ἔρημον, into the desert; which, notwithstanding the authority of the infallible vulgate,

\* BASNAG. in antiquitez Judaiques, ou remarques critiques sur la republique des Hebreux, &c. tom. ii. c. 2. p. 404—409. A Amsterdam, 1713. FULLER. miscel. sacr. lib. i. c. 5. WALKER upon the creation and providence, c. 14. BOCH. geogr. sacr. lib. i. c. 7. FRIEDLBIUS sur Gen. xi. LOUIS DE WOLZOGUE in diction. Hebraiq. p. 569. A Amsterdam, 1712. Gen. xiii. 11. Vide etiam BASNAG. ubi sup.

may be considered as an additional proof of the truth of our emendation<sup>t</sup>.

13. THE language of *China* is very different from the *Hebrew* of the *Old Testament*, tho' it must be owned, that an affinity between some of their roots or primitive words may be discerned. Now Mr. *Shuckford* intimates the *Chinese* to have retained the most obvious marks of the first language, and consequently (according to his principles) to be little or nothing different from that spoken by *Noah*. The same author also allows the antient *Hebrew* to have nearly approached the language of *Shem*, *Ham*, *Japhet*, and their immediate descendents, if it was not that very language. According to him, therefore, the tongue communicated by *Noah* to his postdiluvian descendents had no great affinity with that used by his antediluvian sons, which must likewise have come originally from him. An assertion this, favouring so strongly of absurdity, that it must greatly shake, if not utterly subvert, his whole scheme<sup>u</sup>.

14. THE *Hebrew*, and all the *Oriental* tongues that are dialects of it, must be allowed, if Mr. *Shuckford* deserves any credit in the point before us, to be more remote from the language of *Adam* and *Noah*, or the primitive language, than the present *Chinese*. Nay, the present *Chinese*, according to him, is almost intirely the same with that language (C). Which notion, as we apprehend, does not only run counter to the whole stream both of sacred and profane antiquity, but likewise to reason itself. For the language of *Shem*, *Ham*,

<sup>t</sup> Gen. xiii. 1. LOUIS DE WOLZ. ubi sup. p. 378, 379. VAL. SCHINDL. lex pentaglot. p. 1064, 1065. Septuag. in Gen. xiii. 1. secund. exempl. Vatican. Romæ edit. Trajecti ad Rhenum, 1725. Bibl. sacr. ad vetustiss. exemplar. castigat. Romæq; revis. p. 726. Lugduni, 1600. <sup>u</sup> DU HALDE, LE COMPTE, &c. Vid. etiam TH. SIG. BAYER. mus. Sinic. Petropoli, 1730. SHUCKF. ubi sup. p. 112—124. JOAN. WEBBER. apud August. Pfeiffer. ubi sup. p. 600. BASNAC. ubi sup. p. 424—433. SAM. BOCHART. in Phal. & Chan. pass. aliosq; scriptor. quam plurim.

(C) Mr. *Shuckford*, indeed, he immediately subjoins, that the seems to intimate, that the present *Chinese* might have received some additions and improvements, as well as the most antient *Hebrew*; and even insinuates, that there might have been some agreement between them. But, as he immediately subjoins, that the present *Chinese* is only a first and uncultivated essay, insomuch that it is hardly possible to conceive any other tongue to have been prior to it, he makes it almost intirely the same with the primitive language (5).

and *Yapbet*, or that of *Adam* and *Noah*, was spoken by the whole race of mankind till the dispersion; and that this was either the *Hebrew*, or a tongue nearly related to it, seems to appear from the first proper names of places, planters, and nations, used by the *Greek*, *Latin*, and *Arabic* writers, in common with Scripture. Nor can any reasonable person believe the present *Chinese* to have agreed in most, if not all, points with the primitive language; since all languages are in a continual flux, and must necessarily undergo many alterations in the course of four thousand years \*.

15. THAT *Fo-hi*, the founder of the *Chinese* empire, and *Noah*, as this author supposes, were the same person, can never be proved. The account given us of that prince by the *Chinese* historians, must be allowed to be little better than a fiction; and consequently no great stress can be laid upon it. Nor, indeed, is either the *Chinese* history or chronology of the earlier ages of their monarchy worthy the attention of the learned. Their skill in astronomy, for some thousand years after the time of *Noah*, was so small and imperfect, that it did not enable them to calculate an eclipse, nor indeed prompt them to make any celestial observations, the surest, if not only certain guides in chronological inquiries. And therefore the history of their first reigns can be considered only as a confused jumble of facts, or rather a narration of fabulous events, heaped together without any order or connection; so that we cannot expect to meet with much truth in it. But even admitting, that the fabulous *Chinese* history of *Fo-hi* (for it deserves no better an appellation) seems remotely to allude to some circumstances of *Noah's* life recorded in holy writ, what are we to infer from thence? Not that *Noah* was the first emperor or monarch of *China* (for this will by no means follow), but that he was the great ancestor of the *Chinese*, who retained some faint and obscure notions of him. And did not the ancient *Chaldeans*, *Greeks*, *Romans*, *Arabs*, *Etruscans*, &c. do the same? Such a faint traditional knowledge of *Noah* and the deluge seems to have been common to all the politer nations, both of the ancient and modern world; and, according to the excellent *Grotius* (D), amounts to no incon-

\* SHUCKFORD, ubi sup. Gen. xi. 1. BOCHART. SHARIF. AL BORISI, ARBU'LFED. PFEIFFER. ubi sup. p. 545, 546, 547, 548, & 689—694. BUXTORF. dissert. de ling. Ebr. orig. sect. 33. MAYER. phil. sacr. p. ii, p. 300. AUGUST. PFEIFFER. ubi sup. p. 44. & p. 690.

(D) *Grotius* is supported by *denus*, *Philh*, *Alexander Polyhistor*, the testimonies of *Herodotus*, *Aby*. *Diodorus Siculus*, *Plutarch*, *Lacian*,

inconsiderable proof, that they were all originally descended from him \*.

16. AFTER *Moses* had enumerated the generations of the sons of *Noah*, *Shem*, *Ham*, and *Japhet*, he adds, *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. And the whole earth was of one language, and one speech.* Which passage manifestly implies, that *Shem*, *Ham*, and *Japhet*'s families made up the whole race of mankind; and consequently that what has been advanced concerning *Noah*'s postdiluvian progeny in *China* is a downright fiction. Nor will the patriarch's advanced age, when he came out of the ark, permit us to believe, that he had a numerous issue, after the flood, either in *China*, or any other country. Whereas *Fo-hi*, if we will believe the *Chinese* historians, governed some time a considerable, if not a powerful nation. The authority, therefore, of these very historians is so far from supporting *Mr. Shuckford* in the point before us, that it evidently tends to the subversion of his hypothesis †.

17. IT seems more natural to suppose, that *Noah* and his sons remained together, till they had overstocked with inhabitants the spot on which they first settled, or were dispersed by God Himself, than that they separated from one another, before either of those events happened. We may, therefore, reasonably presume, that they all lived together till the dispersion; after which they began to spread themselves over the earth. But this has been set in so strong and clear a light by the sacred historian, that a bare perusal of him is sufficient to obviate every objection that has of late been offered to the common opinion ‡.

\* SHUCKF. ubi sup. p. 102, 103. MART. MARTIN. Sinic. hist. p. 21—24. COUPLET. præf. ad Sinic. chronol. FOURM. refl. crit. sur hist. anc. peupl. vol. ii. LE COMPTE, DU HALDE, PFEIFFER. ubi sup. p. 690. ANDR. MULLER. diſq. de Chataia, p. 39. HORN. arc. No. p. 3. CONFUCI. KIRCH. JOAN. GRAVII tabul. epochar. subjunct. Ulugh. Beigh. epoch. Philosoph. Transact. No 483. p. 476—492. STILLINGFL. orig. sac. BOCHART. HUG. GROT. de veritat. relig. Christian. lib. i. sect. 16. † Gen. x. 32. xi. i. ix. 28, 29. MARTIN. Sinic. hist. KIRCH. Chin. illustrat. LE COMPTE, SHUCKF. &c. ‡ Gen. ix. x. xi.

cian, *Melo*, *Nicolaus Damascenus*, and several other antient authors (6).

(6) *Barof. apud Joseph. cont. Ap. lib. i. Abydenus apud Euseb. de præp. evang. lib. ix. c. 12. Philo de præm. & pæn. Alexand. Polybist. apud Cyrill. adv. Julian, lib. i. Diad. Sit. lib. i. Plutarch. de solert. animal. Lucian. de Dea Syr. Mël. apud Euseb. de præp. evang. lib. ix. c. 19. Nic. Damasc. apud Joseph. ubi sup. Francisc. Marian. Viterbiens. de Estrur. metrop. p. 152. Romæ, 1728.*

China  
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Greeks  
and Per-  
sians.

CHINA therefore and *Tartary* were probably peopled by the descendents of *Magog*, *Meshech*, and *Tubal*, as has been already observed; though when any of these first reached those vast and remote regions, it is impossible to determine. The prodigious distance of *China* from *Shinar* and *Armenia* more than insinuates, that no powerful monarchy or empire could have been formed in the first of those countries, till many ages after the dispersion, notwithstanding what has been so positively advanced to the contrary of late by some of the *Jesuits*. That neither *China* nor *Tartary* were known to the *Israelites*, or indeed any of the neighbouring nations, in the time of *Moses*, must be allowed probable, since he has passed over in silence the posterity of *Magog*, *Meshech*, and *Tubal*; from whence we may at least infer, that those regions then were very thin of inhabitants. Neither *Homer* nor *Herodotus* has dropped any thing which can induce us to believe, that either of them ever heard of the *Chinese*; nor do any of the ancient *Persian* historians supply us with the least hint relative to this nation, before the declension of the *Persian* empire. All which has no small tendency to overthrow the sentiments the *Chinese* have entertained of the high antiquity of their empire, as well as the indefatigable and utmost efforts of some of the *Jesuits* to support it<sup>a</sup>.

China  
called Ka-  
thay by the  
Tartars.

IT has been remarked by some authors, that the western *Tartars* call *China* *Kitay*, *Khatbai*, *Kathai*, or *Kathay*. Now, that this name was in use among the *Asiatic Scythians* in the time of *Alexander the Great*, may be proved from *Curtius* and *Strabo*. For the *Sophitian* kingdom, mentioned by *Curtius*, is called *Catheia* by *Strabo*. It comprehended, according to *Von Strahlenberg*, *Tibet*, or *Thibet*, *Tangut*, and part of *China*. As the *Mungals* and *Kalmucks* pretend, that their *Dalai Lama* had his residence, some thousand years ago, in the country of *Tangut*, one of his predecessors not improbably resided there in the time of *Alexander the Great*. The *Greeks*, according to the same author, called the *Lamas*, or priests, in *Tibet*, *Tangut*, &c. (E) *sophists*, because they were then greatly addicted to predictions, prophecy, and chiromancy, as they

<sup>a</sup> M. MARTIN. COUPLET, FOURMONT, DU HALDE, &c.

(E) Perhaps some of our readers will not so readily come into this notion of *M. Von Strahlenberg* concerning the reason of the name *Sophiis*, or *Sophitian*. For we are told by *Strabo*, that *So-*

*pithes*, or *Sopithis*, from whom this tract was called the kingdom, or empire, of *Sopithis*, or *Sopbittis*, was sovereign of the country, when *Alexander* pushed on his conquests in *India* (7).

(7) *Strab. l. xv. p. 699.*

have

have all along been to this day. Indeed, properly speaking, the *Tartars* apply the name of *Kathay* only to the northern part of *China*, and the kingdoms of *Tibet* and *Chotena*. The little knowledge *Alexander* had of these regions he derived from the *Indians* <sup>b</sup>.

SOME take the *Seres* of the antients to have been the *Chinese*, or at least a part (F) of that very remote nation; but *Seres* others are of a different opinion. *Cellarius*, who has given us the best system of the antient geography, does not bring this controversy to a decision. He only says, *Alii ut in Scythia, ita etiam in Seribus locandis mire variarunt*, Others have assigned the *Scythians*, as well as the *Seres*, very different situations. Dr. *Prideaux*, with the generality of learned men, believes the *Seres* to have been the same people with that remote eastern nation called at present the *Chinese*; and we have in a former part of this work declared our approbation of this opinion. On the contrary, M. *Von Strahlenberg* seems not disposed to admit the *Seres* to have had so remote an easterly situation as the *Chinese*. But in this we take that ingenious gentleman to be mistaken. For, according to *Florus*, the embassadors sent by the *Seres*, with presents to *Augustus*, were four years on their journey; which is a full demonstration of the immense distance of their country from *Rome*; and, if *Pliny* may be credited, the river *Lanos*, the *Lena* of

<sup>b</sup> PAUL. VENET. DU HALDE, &c. STRAB. lib. xv. p. 699. QUINT. CURT. lib. ix. c. 1. DIOD. SIC. lib. xvii. BERCKEL. in Steph. p. 435. n. 26, 27. VON STRAHLENBERG's introduct. p. 42. not. (34).

(F) *Ptolemy* connects *Serica*, or the country of the *Seres*, with *Scythia extra Imaum*, to which it was adjacent. According to him, and the author of the antient geographical table agreeing with him, it was bounded on the west by *Scythia extra Imaum*, on the north and east by the *Terra incognita*, and on the south by *India extra Gangem*. It therefore seems to have answered to part of the country called by the *Tartars* *Kathay*. *Ptolemy* mentions *Damna*, *Asniraa*, *Iffedon* *Serica*, *Tbroana*, *Tbogara*, *Daxa*-

*ta*, and other towns in *Serica*; but scarce any in *Scythia*. This seems to be an argument of the superior politeness of the *Seres*, in the time of that geographer. We shall say nothing farther of the situation of the *Seres*, since that cannot be determined from the antients; but at present content ourselves with observing, that they have been taken notice of by *Mela*, *Horace*, *Virgil*, and *Ammianus Marcellinus*, as well as the authors above-mentioned (8).

(8) *Ptol.* lib. i. *Plin.* nat. hist. lib. vi. c. 17, & alib. *Hor.* lib. i. od. 12. & alib. *Virg. Georg.* ii. v. 121. *Pomp. Mel.* lib. ii. c. 11. *Ammian. Marcellin.* lib. xxiii. c. 28.



the moderns, to the east of some districts in *China*, ran thro' part of the territories of the *Seres*. It is probable, that the *Seres* possessed part of the tract comprehending the kingdoms of *Kashgar* and *Tibet*, the countries of the *Kalkas*, *Mungals*, &c. or *Chinese Tartary*, and even certain districts of *China* itself. Nor do we believe, that the word *Seres* (G) ought to be considered as the proper name of any one particular nation. It seems to be a term of *Tartar* extraction; the *Usbecks* calling merchants living in cities *Sar* or *Sart*, which others comprehend under the name of *Bukbars*. These *Sartes*, or *Seres*, are now vassals, citizens, and merchants, settled in three different regions; first without the *Chinese* wall, under the *Chinese* jurisdiction, where they are called *Katon*; secondly, among the *Usbecks*, who give them the denomination of *Sartes* or *Seres*; and thirdly, in the kingdom of *Kashgar*, where they have the appellation of *Bukbars*. They carried on a trade with the *Scythians* from very remote ages, and consequently were in the earlier times greatly addicted to commerce; which perfectly answers the character given of them by *Pliny*. The *Seres* were antiently famous for their silken manufactures (H), they having first

(G) This likewise most clearly appears from the words *Scythians*, *Gad-Tschudi*, *Ma-Tschudi*, *Ja-gongi*, *Ma-gongi*, the same as *Gog* and *Magog*, or *Gojim* and *Ma-Gojim*, all of which are appellatives, and seem never to have been applied to any one particular nation (g).

(H) From the *Seres* both silk and its name came to the *Greeks* and *Romans*. After *Alexander* had conquered *Persia*, silk was brought into *Greece*, and from thence into *Italy* in the flourishing times of the *Roman* empire. But, as the *Persians* took care to keep this manufacture a long while wholly to themselves, silk was sold for its weight in gold for many ages in all these western parts. But at last, the emperor *Justinian* found means to have vast quantities of silk-worms eggs brought

to *Constantinople* out of *Persia*, which enabled him to set up the manufacture in his own dominions. From these eggs have been propagated all the silk-worms and silk-trade, which have been ever since in several parts of *Europe*. The antients were so ignorant how silk was made, that they imagined it to grow on the tops of trees; but it has now been known for a great number of ages, that though cotton is produced from trees, silk is made only of the web of the silk-worm. The women only, among the *Romans*, for a long while, wore silk; and it was thought a great instance of luxury and effeminacy for a man to have any part of his garments made of it. Hence we find, that, in the beginning of *Tiberius's* reign, a law was made, that no man should defile or

first used the way of making silk from the web of the silk-worm. Hence *Serica* became the name of silk, and *Sericum* of a silken garment, both among the *Greeks* and *Romans* c.

SOME authors have imagined, that the *Chinese* were known to the *Jews* in the time of the prophet *Isaiah*, above seven hundred years before the birth of *CHRIST*. They found their opinion upon the following words of that prophet. *Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.* But that *Sinim* here should denote the *Chinese*, can by no means be allowed. For, 1. *Bechart* renders it probable, that *Sinim*, in this passage, is to be understood of the inhabitants of *Pelustum*. 2. That the *Sinim* were not remote from *Phœnicia*, may be collected from *St. Jerom*, and the sacred historian. 3. The prophet here having the conversion of the gentiles in view, in order to express the universality of that conversion, mentions the four primary quarters of the world, east, west, north, and south; to the last of which answer the *Sinim*. Now *China* is not to the south, but to the east of *Judæa*. 4. The *Sinim*, or *Sinai*, received their name from the *Sini* of *Moses*, descended from *Canaan*. From them the desert of *Sin* and mount *Sinai* were so called; they lying to the south of *Judæa*, near that desert and mountain, according to *Grotius*, with whom *Kimchi* and *St. Jerom* agree. So that all conclusions drawn from the identity of the Scripture *Sinim* and *Chinese* must be deemed frivolous and chimerical d.

*The Chinese not known to the Jews in the time of the prophet Isaiah.*

c CHRISTOPH. CELLAR. *geograph. antiq. lib. iii. c. 24. sub fin.* PRID. *connect. par. ii. lib. viii. sub fin.* Univ. *hist. vol. vi. p. 58.* VON STRAHLENBERG's *introduc. p. 9.* L. FLOR. *lib. iv. c. 12.* PLIN. *nat. hist. lib. vi. c. 17.* VON STRAHLENBERG's *map of Russ. and Gr. Tartar. and introduc. p. 111, 112.* PLIN. *ubi sup. c. 22.* Vid. etiam SUTTON. in *Octav. c. 21.* OROS. *lib. vi. c. 21.* TACIT. *annal. lib. ii. c. 33.* LAMPRID. in *Elagab. EUTROP. lib. vii.* VOSS. in *etymologic. sub voc. Sericum, & de idololatRIA, lib. iv. c. 90. & SALMAS. in not. ad Tertullian. de pal. ad Solin. & ad histor. August.* d ISA. *xlix. 12.* OSOR. AR. MONTAN. CORNEL. A LAP. HORN. *arc. No. p. 53, 441.* ANDR. MULLER. *dissert. de Chatala, p. 94.* WAQENSEIL. *tel. ign. Sat. p. 573.* HIERONYM. KIMCH. *Vid. etiam FORER. in loc. DRUS. observ. lib. ii. c. 7. GROT. in loc. & AUGUST. PFEIFFER. oper. philologic. tom. i. p. 380. Ultrajecti, 1704.*

dishonour himself by wearing silken garments. Afterwards the men made use of silk and linen, and sometimes woolen, intermixed, which they called *subseri-*

*cum*; and, in process of time, some of them, all silk, going among the *Latin* writers by the name of *balesericum*.

As for the form of government prevailing antiently in *China*, of this we have not much to say. Nothing material relating to it has been handed down to us by any of the *Greek* or *Roman* (I) authors. However, that it was monarchical (K), we have all the

(I) In general, we are told by *Diodorus Siculus* and *Quintus Curtius*, that the subjects of the *Sophitian* kingdom were a wise people, famous for the excellency and regularity of their government; and that their kings, at least for some time, were elective, may be inferred from *Onesicritus* in *Strabo*. For that author relates, that upon the death of any of their princes, they chose the handsomest man among them for his successor. As for the situation of the *Sophitian* kingdom, or *Catheia*, it is a point in which the antients are not agreed; some placing it between the *Hydaspes* and the *Acesines*, and others to the east of the latter river. Be this as it will, it is certain that neither the kingdom of *Sophites*, or *Sophitis*, a petty *Indian* prince, according to *Strabo*, nor the particular tract called by this last author *Catheia*, whether these were the same, or distant regions, could possibly have been *China*; as being both to the west of the *Ganges*. *Berckelius* therefore, and *Von Strahlenberg*, seem to have been mistaken, when they make the *Katbay* of the *Tartars* to be the same country with the *Catheia* of *Strabo*. This last kingdom, or province, belonged to *India* intra *Gangem*, and was traversed by *Alexander the Great*; whereas that prince never reached the borders of *Tan-gut* and *Tibet*. But, if we sup-

pose, that *Katbay*, or *Catheia*, extended in the time of *Alexander the Great* as far as the *Hydaspes*, and that the *Sophitian* kingdom was a province of it, which may possibly have been the case, then we must allow the aforesaid gentlemen to have been in the right; though perhaps the reason assigned by the latter of them for the name *Sophitian* will not so readily gain the assent of some of our readers (1).

(K) *China* at first seems to have been a country of no larger an extent than the province of *Sben-si*; for *Fo-bi* was born there, and elected king, or emperor, by the people of that province. Nay, in the days of *Confucius*, it was circumscribed by much narrower limits than at present. At first several petty princes, heads of tribes, or phylarchs, exercised a sovereign authority in this country, as well as others. But, when the people became very numerous, and their neighbours formidable, it was found expedient, and even necessary, for the public safety, to elect a person to preside over them, to whom they might have recourse on all extraordinary occasions. So we find *Chedorlaomer*, king of *Elam*, to have presided over several reguli, or phylarchs, who, notwithstanding this, exercised a sovereign authority in the district where they held their residence. In like manner, at the siege of

(1) *Diod. Sic. lib. xviii. Quint. Curt. lib. ix. c. 1. Strab. lib. xv. p. 699, Berckel. in Steph. p. 435. n. 26, 27. Von Strahlenberg's introduct. p. 42. not. (24.)*

the reason in the world to believe. The *Chinese* historians are unanimous in this point, and have given us a long series of their kings or emperors from *Fo-hi* to the present time. Nor can any thing be more agreeable to reason than such a notion, this species of government having taken place in the East, from the earliest ages. Besides, as the *Chinese* have never permitted foreigners to settle among them, but constantly and perpetually kept themselves unmixed with other nations, we may reasonably suppose, that they have all along invariably retained this form of government. Now there is no monarchy at present upon earth more despotic than that of *China*. The emperor is vested with absolute authority, and, to appearance, is a kind of divinity; the respect which is paid him amounting to a sort of adoration. His words are like so many oracles, and the least of his commands as implicitly obeyed as if they came down from heaven. None are suffered to speak to him but on their knees, not even his eldest brother; or to appear before him with ceremony in any other posture, unless he gives orders to the contrary. Only the lords who accompany him are permitted to stand before him, and to bend one knee when they speak to him. We may therefore presume, that the mandarins, and principal officers, with the utmost alacrity, ever since the time of *Shi-wang-ti*, have always given the same public marks of veneration for their emperors, in order to maintain that servile subordination essential to every despotic government. From whence the absolute and

*Troy*, all the petty *Greek* princes obeyed the orders of *Agamemnon*, whom *Homer* represents as king of kings; and that this form of government prevailed antiently in *Arabia*, *Numidia*, *Etruria*, *Tartary*, &c. has been already evinced. The first emperors of *China*, therefore, were not intirely despotic, except on some pressing emergencies, though they had the power of convening the feudatory princes, who might have been considered either as their parliament, or privy-council. They also sat at the head of that illustrious assembly, officiated solely in sacred matters,

and were dignified with other marks of distinction, which engaged the people to pay an implicit obedience to them. This form of government continued several ages in *China*; but, at last, all the reguli, or phylarchs, were subdued by the emperor *Shi-wang-ti*, and totally stript of their authority. Nor could the primæval form of government, which, at first, likewise prevailed in all other countries, be ever afterwards restored in *China*; but the political system introduced by *Shi-wang-ti* has continued without interruption to this very day (2).

(2) *Sig. Bayer de Confucii libro Chun ciew, in comment. acad. Petropolitæ. tom. vii. p. 366---373. Petropoli, 1740.*

unlimited authority of those monarchs may be as fairly deduced, as from the express testimony of any antient historian<sup>c</sup>.

*Laws.*

THAT the *Chinese* emperors for the most part ascended the throne by hereditary right, appears from the nature of their government; though both those monarchs and the dependent princes sometimes broke in upon the succession. However, their first monarch *Fo-hi*, who was born in the province of *Shen-si*, was elected by his countrymen on account of his rare qualities, and superior merit. With regard to laws, as the will of the prince was the rule or measure of his subjects obedience and submission, our readers will not expect us to be prolix upon them. However, as the *Chinese* have at present many salutary political maxims and institutions, wearing the face of laws, we doubt not but something of this kind was current among them, even in the earlier ages. But we shall have an opportunity of discussing this point more fully in the modern history of *China*, to which such a discussion will more properly belong<sup>f</sup>.

*Religion.*

THE first planters of *China*, instructed by tradition, inspired their children, and, through them, their numerous posterity, at least for several ages, with proper and becoming sentiments of the Supreme Being. They taught them to fear and honour the Sovereign LORD of the universe, to observe the fundamental precepts of the first descendents of *Noah*, and to live according to the principles of the law of nature engraven in their hearts. Of this we find traces in those antient and valuable books, which the *Chinese* call, by way of eminence, *The Five Volumes*; being the canonical or classical books of the highest rank, which they look upon as the source of all their science and morality<sup>g</sup>.

THE chief object of their worship, then, at first, was the Supreme Being, the LORD and Sovereign Principle of all things, whom they adored under the name either of *Shang-ti*, that is, *supreme emperor*, or *Tyen*, which with the *Chinese* signifies the same thing. *Tyen*, say the interpreters of THE FIVE VOLUMES, is the Spirit that presides in heaven, because heaven is the most excellent work produced by this First Cause. Sometimes the word is also taken for the material heaven, the sense being to be determined by the subject to which it is applied. The father the *Chinese* called the *Tyen* of the family, the viceroy the *Tyen* of the province, and the emperor the *Tyen* of the kingdom. They also honoured, but with a subordinate worship, inferior spirits depending on the Supreme

<sup>c</sup> MAR. MARTIN. Sinic. hist. COUPLET, LE COMPTE, FOURMONT, DU HALDE, &c. <sup>f</sup> Ibidem ibid. <sup>g</sup> MART. MARTIN. Sinic. hist. lib. i. c. 1. Vid. etiam DU HALD. pass.

Being; which, according to them, presided over cities, rivers, mountains, kingdoms, provinces, particular persons, &c. and nearly answered to the demons and genii of the ancient *Greeks* and *Romans* <sup>h</sup>.

BUT though *Shang-ti*, or *Tyen*, was at first the primary, if not sole, object of their worship, yet in after-ages they seem to have addressed their vows and homage to the visible material heaven; or, at least, to a celestial *Virtue*, void of understanding, and inseparable from heaven itself. Nor ought we to be surprised at such a transition from the worship of the Creator to that of the most beautiful part of the material world in *China*; since the first species of idolatry that prevailed among the *Egyptians*, *Assyrians*, *Babylonians*, *Phœnicians*, *Arabs*, &c. resembled this of the *Chinese*, as might be clearly evinced from a great variety of authors, would the limits we have here prescribed ourselves permit <sup>i</sup>.

THAT the *Chinese* had at first very rational notions of *Tyen*, or the Deity, appears from one of their canonical books, going under the appellation of *Shu-king*. He is therein stiled the father of the people, solely independent, almighty, a being who knows the most hidden things, even the secrets of the heart. He is also there represented as watching over the government of the universe, so that no event can happen but by his orders; as holy without partiality, pleased with the virtue of mankind, superlatively just, punishing wickedness in the most signal manner, even in kings, whom he deposeth, setting up others in their room, according to his will and pleasure. It is likewise there said, that public calamities are the warnings which he gives for the reformation of manners; and that these calamities are followed by acts of mercy and goodness. The first sages of the *Chinese* nation did not only acknowledge a future day of punishment, but had also their minds influenced by the persuasion, that *Tyen*, by prodigies and extraordinary appearances, gives notice of approaching miseries, wherewith the state is threatened. His intention herein, according to them, is to excite men to a reformation of manners, as the surest way to appease the impending wrath of heaven <sup>k</sup>.

<sup>h</sup> MART. MARTIN. *Sinic. hist. ubi sup.* Univ. *hist.* vol. i. p. 70.

<sup>i</sup> Lib. *Sinens. dist.* SHU-KING apud Du Halde, ut & ipse Du HALDE *ibid.* Vide etiam POCOCKII *not. in spec. hist. Arab.* p. 138. GOLII *not. ad Alfragan*, p. 251. MAIMONID. in *moreh nevoch.* HOTTING. *hist. oriental.* lib. iv. c. 8. THO. HYDE *relig. vet. Pers. pass. aliofq; script. quam plurim.*

<sup>k</sup> MART. MARTIN. & Univ. *hist. ubi sup.* Vide etiam SHU-KING apud Du Halde. ut & ipsum Du HALDE. *ibid.*

THE *Shu-king* continually inculcates a just dread of the Supreme Being, as the most proper curb for the passions, and the most effectual remedy against vice. It likewise represents all pious suggestions, and holy thoughts, as inspired by *Tyen*, the source of goodness, order, and perfection. According to the same book, *Tyen* has an absolute dominion over the wills of mankind, in order to conduct them to his own wise and just ends; though he rewards and punishes men by means of one another, without any detriment to their liberty <sup>1</sup>.

As the antient *Chinese* ascribed to *Tyen* power, providence, knowledge, justice, goodness, and clemency, and acknowledged, that the most wicked man, by making use of the assistance *Tyen* offers him, may attain to the most exalted pitch of virtue, they honoured him with worship and sacrifices, and by the practice of every virtue. They likewise affirmed, that all external adoration is vain and insignificant, if it does not proceed from the heart, and is not animated by the inward sentiments <sup>m</sup>.

THE emperor was the only person to whom the function of offering sacrifices to *Tyen* belonged. But as *Tyen*, according to the early *Chinese*, views from heaven every thing done on earth, has given us a soul capable of reflection, and loves virtue, it was not thought sufficient for the priesthood to be joined to the royal dignity in the person of the emperor. But it was moreover judged necessary, that he should be either upright or penitent; and that, preparatory to the exercise of his pontifical function, he should expiate his faults with fasting and tears. The antient sages believed, that mankind could not fathom *Tyen's* councils and designs; but that even the minutest and most secret of their actions lay open to his all-seeing eye. They were also convinced, that he examines all our actions, and has erected a tribunal in our own consciences, whereby we are judged <sup>n</sup>.

THE emperor was looked upon as the only proper person to observe the primitive rites, and render publicly solemn homage to *Shang-ti*, as being his adopted son, and the principal heir of his grandeur on earth. To sacrifice to the first Being of the universe, required, in the opinion of the antient *Chinese*, no less than the most exalted person in the empire; to the end that, the emperor thus humbling himself, in the presence of his court, by the sacrifices offered in the name of the empire to the Master of the world, the sovereign authority of the Supreme Being might still shine more resplendent,

<sup>1</sup> SHU-KING, *ibid*.

<sup>m</sup> SHU KING & DU HALDE, *ubi sup*.

<sup>n</sup> *Idem ibid*.

and appear exalted above any equal. Other antient kings, presiding over countries nearer our part of the world, had the priesthood annexed to the royal dignity in them, as has been observed by several eminent authors \*.

THE *Chinese* seem to have remained in the primitive religion, or the religion of *Fo hi*, till the reign of *Shau hau*, when nine *chu hew*, or feudatory princes, endeavoured to force their subjects to offer sacrifices to evil spirits. They disturbed houses, according to some *Chinese* writers, with these spirits, and greatly terrified the people with their delusions. But *Chuen hys*, nephew of *Whang ti*, who succeeded *Shau hau*, extirpated the race of these nine inchanters, appeased the minds of the people, and restored order to the sacrifices P.

BUT though the canonical books above-mentioned, especially the *Shu king*, place the souls of virtuous men near *Shang ti*, yet it does not appear, that they have spoken clearly of the punishments in the life to come. The *Chinese* in the earlier ages, as well as at present, had a very confused and indistinct notion of the creation of the world. Nor had they any clear idea of the soul, and its operations, either in a conjunct or separate state. But that they believed it to exist after its separation from the body, and were convinced of the certainty of apparitions, has been put by *Confucius* himself beyond all manner of doubt q.

It is probable, that, before the time of *Confucius*, idolatry had found its way into *China*; nay, *Confucius*'s revival of the antient doctrine supposes this. Several ages after his death, the idolatry of *Fo*, which had before sprung up in *India*, was introduced into *China*. After the conquest of *Egypt* by *Cambyses*, the *Egyptian* priests dispersed themselves over *India*, *Tartary*, and even *China* itself. To their hieroglyphical representations of the *Egyptian* deities are owing those monstrous idols, which from that time to this have been adored in *India*, *Tartary*, *China*, and other remote eastern nations. But we shall expatiate more largely on this head in a proper place r.

THE *Chinese* have at present a great variety of customs *Customs.*  
(K) peculiar to themselves, many of which were undoubtedly

\* *Iidem* *ibid.* Vide etiam VATABL. & GROT. annotat. ad Gen. c. xiv. v. 18. P MART, MARTIN. Sinic. hist. lib. i. p. 32, 33. COUPL. & DU HALDE pass. q SHU-KING apud DU HALD. MARTIN. Univ. hist. ubi supra, &c. Vid. etiam CONFUCIUM apud DU HALDE, p. 646, 647. r CONFUCIUS apud Du Hald. ubi sup. ut & ipse DU HALD. *ibid.* ATHAN. KIRCHER. Chin. illustrat. p. 131—138.

(K) The following customs *Catheans* are mentioned by *Strabo* prevailing antiently among the *bo*. 1. Every male child was  
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edly the produce of the earlier ages ; but few of these we can trace to their respective sources. However, the following we take to be as old as the first ages of the *Chinese* monarchy, and therefore shall beg leave to insert them here. 1. In the reign of *Fo-hi*, the men and women began to go cloathed in a different manner. 2. A law or custom then commenced, by which no man could marry a woman of the same name, whether related or not ; which custom is so strictly observed at this day, that no one can take a wife of the same name, although removed twenty generations, or of a different family. 3. The music invented by *Fo-hi* was performed on an instrument called *kin*, the upper part of which was convex, to represent the heavens, and the under part flat, to represent the earth. 4. The *Chinese* sowed only five sorts of grain, during the reign of *Shin-nong* their second emperor. 5. The emperor, immediately after his elevation to the throne, humbled himself so far as to plow a few furrows, and offered the produce of his tillage to *Tyen*. This custom prevailed almost from the beginning of the *Chinese* monarchy. 6. In the time of *Fo-hi*, the *Chinese* sacrificed six sorts of animals, some say seven, to *Tyen*, and solemnly offered these victims twice a year at the two solstices, when all the tribunals, as well as the shops, were shut up. 7. The people on those days were not permitted to undertake any journeys, but obliged to spend them in joining with the prince to honour *Shang-ti*. 8. Besides the solstitial sacrifices, *Shin-nong*, who succeeded *Fo-hi*, added two others at the equinoxes. 9. The antient *Chinese* offered the first-fruits to *Shang-ti*, as early as the days of *Shin-nong*. 10. The *Chinese* took great delight in magic and enchantments, according to their own historians, towards the end of the reign of *Shau hau*, as has been already observed. 11. The priesthood was united to the crown, that the empe-

examined by a proper judge, at two months old ; and, if found handsome, and of a form similar to that of the generality of its countrymen, it was brought up, otherwise immediately destroyed. 2. They painted their beards with a great variety of colours, looking upon this as a singular ornament. 3. The young people

chose themselves husbands and wives, without the intervention of their parents. 4. When any woman survived her husband, she was reduced to ashes with his corpse. But this last custom, and perhaps the others too, rather belonged to the proper *Indians*, than any of the *Tartars* or *Chinese* (3).

(3) *Strab. lib. xv. p. 699, 700.*

ror alone might be enabled to offer sacrifices to the LORD of heaven, by *Chwen-tyo*, the fifth monarch of *China*. 12. It was ordained by that emperor, that, if the prince was hindered from exercising the function of pontif, by age or sickness, some mandarin or great man should perform that duty in his stead. 13. The *Chinese* allowed polygamy, but some confined themselves to the use a few wives. This was introduced among them by *Ti-ko*, or *Kau-sin*, the sixth emperor of *China*. We might here mention an infinity of other antient customs, some of which had the appearance of laws, still in force among the *Chinese*. But, as the time of the commencement or institution of these customs is not to be determined with any precision, and as they still prevail in the vast empire whose first state we are at present considering, it will be proper to defer taking notice of any of them till we come to the modern history of *China*.

THAT the antient language of the *Chinese* was pretty nearly *Language*. related to the *Hebrew*, and the other tongues which the learned consider as dialects of it, notwithstanding what has been advanced to the contrary, we own ourselves inclined to believe. *Ludovicus Thomassinus*, *Philippus Massonius*, *Olaus Rudbeckius*, and *Augustus Pfeifferus*, seem to have proved this almost to demonstration; though *M. Bayer* does not come so readily into their opinion. However, he does not deny either the truth or probability of that opinion, nor has he thought fit to urge any thing against the instances they have produced in favour of it. It is true, a great number of words in the present *Chinese* seem not deducible either from the *Hebrew*, or any other language; but then these may be considered as an accession to the primæval terms used in *China*, which were exceeding few, and undoubtedly favoured of the primitive tongue. But, to evince more clearly the point in view, we shall here beg leave to examine the first class of roots, or the primigenial roots, of the *Chinese*, and shew them to be of *Hebrew* extraction. For, as the *Chinese* consider these as the first and most simple words of any in their language, the characters representing them being the most simple of all, and making part of the composition of all the others, nothing can be more strong and conclusive than the argument here drawn from them. These primigenial roots we have been supplied with by *M. Bayer* himself, in his curious *Lexicon Sinicum*, for

\* MART. MARTIN. COUPLET, FOURMONT, DU HALDE, &c.

K 2

which

which he has justly merited the thanks of the whole learned world <sup>1</sup>.

*The first class of Chinese roots.*

1. YE denotes *one* or *unity*, and appears to have been derived from the Hebrew יְהוּ hu or yu, *he, this, that, or the same individual*; which afterwards might naturally enough come to signify *one thing, or one individual* <sup>2</sup>.

2. KUEN or QUEN signifies *the relation between a superior and an inferior*. It may be supposed to have been at first the same word with קֵן gun or cun, equivalent to *likeness, relation, affinity, &c.* <sup>3</sup>.

3. KIVE, *crooked, a crooked hook, connection, &c.* This is at first sight deducible from the Hebrew word כָּף *caf* or *cif, curvity, crookedness, &c.* <sup>4</sup>.

4. FOE, *the radical moisture*, seems to answer pretty exactly to the Hebrew פֶּה faa or fee, which sometimes corresponds in signification with קֶצֶב *ketseb, bound, limit, end, extremity, root, or radix, &c.* <sup>5</sup>.

5. PIE, *the innate heat of animals*, may have been originally the same word with פֶּה *shah, or pia, warm or hot embers*, which not a little resemble the natural heat of animals <sup>6</sup>.

6. CHU, *an ensign, or mark of honour, power, empire, &c.* may be considered as the same word with גֹּבּ or גֹּבּ gu or cub cu, denoting *eminence, excellence, pride, pomp, &c.* unless we would rather look upon it as agreeing with כֹּחַ *cub* or *cu, strength, power, riches, valour, &c.* <sup>7</sup>.

7. YE, *one thing*, has a character something different from that representing the first of these primigenial words; but that both of them were originally no other than the Hebrew יְהוּ above-mentioned, cannot well be denied <sup>8</sup>.

HERE it is to be observed, that יְהוּ hu or ye seems more naturally to have been applied first to *this* or *that determinate*

<sup>1</sup> LUDOVIC. THOMASSIN. glossar. univers. Hebr. PHILIP. MASSON. apud Th. Sig. Bayer. mus. Sinic. in prefat. p. 30, 31. OLA. RUDBECK. de ave Selau. Upsalis, 1705. AUGUST. PFER. oper. philologic. tom. i. p. 44, 45. Ultrajecti, 1704. THEOPH. SIGEFRIID. BAYER. mus. Sinic. tom. ii. Petropoli, 1730. Vid. etiam tom. i. p. 103—107.

<sup>2</sup> THE. SIG. BAYER, tom. ii. p. 89. VAL. SCHIND. lex. pentaglot. p. 427. Hanovii, 1612.

<sup>3</sup> BAYER. ubi sup. SCHIND. lex. p. 294. <sup>4</sup> BAYER. ubi sup. SCHIND. lex. p. 884, 885.

<sup>5</sup> BAYER. ibid. SCHIND. ubi sup. p. 1415, 1416. 1378. 1639. Vide etiam JON. c. ii. v. 7. & Targ. in loc.

<sup>6</sup> BAYER. ibid. SCHIND. ubi sup. p. 1427.

<sup>7</sup> BAYER. ubi sup. SCHIND. lex. pentaglot. p. 289. 843.

<sup>8</sup> BAYER. ubi supra. SCHIND. p. 427.

*individual,*

*individual*, than to *unity*, or *any one thing* or *individual*; that *cun*, *likeness*, *resemblance*, *affinity*, &c. must have been prior to *kuen*, *one particular relation* founded upon *likeness*, *affinity*, &c. that *cif* or *caf*, *crookedness*, is more simple than *kive*, *a crooked hook*, *connection*, &c. that *faa* or *fee*, *a root* or *radix*, does not exhibit so complex an idea as *foe*, *radical moisture*; that *pie*, *the innate heat of animals*, does not convey so obvious and rude an idea as *pia*, *hot embers*; and lastly, that *cbu*, *a mark* or *token of power*, must, in the nature of things, have been posterior to *cu*, *strength* or *power* itself. Which if our readers think proper to admit, they will likewise probably allow the affinity between these most primitive *Chinese* roots and the *Hebrew* not only to be an irrefragable argument of the surprising agreement of the latter language with the most antient *Chinese*, but likewise of its superior antiquity, a point that has hitherto been pretty much controverted among the learned.

Of the *Chinese* manner of writing we shall hereafter give *Writing*. our readers a full and ample account. However, at present it may not be improper to observe, that, as other nations had, almost from the beginning, alphabets consisting of a certain number of letters, which, by their various combinations, formed syllables and words, the people we are now considering had never any alphabetic characters. They at first, in the beginning of their monarchy, communicated their ideas by drawing on paper the natural images of the things they would express; which answered to the rude picture-writing of the *Mexicans*. Afterwards they used ænigmatical figures and symbols, which corresponded with the hieroglyphical character of the *Egyptians*. As an infinite number of objects could not be represented by drawing (such as the soul, the thoughts, the passions, beauty, virtues, vices, the actions of men and animals, &c.), they by degrees composed more simple figures, and invented many others to express those things that do not come within the verge of the senses. The aforesaid simple figures were formed from the hieroglyphical and symbolical characters. They were at first only the outlines of those characters; but afterwards they received many considerable alterations. So the sun, which the *Chinese* called *Ge*, was at first represented by this figure ☉, which in process of time became ☼, retaining still the appellation of *Ge*. The Fathers *Martini* and *Kircher* supply us with many more instances of this kind, which at present we are not willing to transcribe. We must therefore beg leave to refer our curious readers to

\* Vid. JOAN. WEBBER. SHUCKFORD, &c.

those learned authors, for farther satisfaction in this particular<sup>d</sup>.

M. BAYER, in some measure, opposes this notion, when he asserts the present *Chinese* characters to resemble the *Roman* marks published at the end of *Gruter*, said to be invented by *Ennius*, but finished by *Perfannius Philosophus*, *Seneca*, and others, which contain nothing hieroglyphical or symbolical in them. But these have no connection or colligation among themselves, like the *Chinese* characters, whose most complex figures are composed of certain strokes that are visible throughout, as has been demonstrated by Father *Du Halde*. In the mean time, that the modern *Chinese* characters are truly hieroglyphical, notwithstanding what M. *Bayer* insinuates to the contrary, appears from hence, that they consist of simple letters, which retain the signification of the primitive characters; as also because human institution has affixed to the modern figures the same ideas that the first symbols naturally exhibited. To which we may add, that every *Chinese* letter has at present its natural signification, which it always preserves, though joined with others. We might dwell longer upon this topic, did we not think, that it ought to be resumed, and expatiated upon, in the modern history of *China*, to which it more properly belongs<sup>e</sup>.

Arts and  
sciences.

IF we will believe the *Chinese* themselves, they were, even from the remotest antiquity, the wisest and most learned people in the world. Their first princes, according to them, invented agriculture, music, physic, astronomy, and, in short, every art that tended either to improve the mind of man, or civilize him, and make him a fit member of society. They pretend also, that their ancestors cultivated, with great ardour, magic, natural philosophy, ethics, and theology. As for navigation, commerce, and the mechanic arts, they believe their progenitors to have been better versed in them than any other antient nation. But that these are all vain pretences, appears very plainly from their ignorance when the Jesuits first came among them, notwithstanding some of that society have transmitted to *Europe* very partial and fullsome accounts of them. It is also manifest from the fragments of their most antient classical canonical books, that have been communicated to us, and from the figure they at present make

<sup>d</sup> MART. MARTIN. Sinic. hist. lib. i. c. 22, 23. ATHANAS. KIRCHER. Chin. illustrat. par. vi. c. 1, 2, 3, 4, 5. p. 225—237. Vid. etiam COUPL. DU HALDE, &c. <sup>e</sup> TH. SIG. BAYER. grammat. Sinic. lib. ii. p. 89—98. Petropoli, 1730. COUPL. DU HALDE, &c.

in the republic of letters. But this point we shall more fully discuss in a future part of this work<sup>f</sup>.

THE *Chinese* seem to have been antiently, as well as at present, of a mild, humane, and modest disposition, and greatly addicted to commerce; for, that this was the character of the *Seres*, we learn from *Pliny*. Nor, indeed, can we suppose, that the *Chinese* have much varied in their genius and disposition, since they have always industriously avoided intermixing themselves with foreigners, and have never suffered any considerable colonies from other nations to settle among them. That this has been one of their political maxims, ever since their acquaintance with the *Europeans* commenced, may be inferred from the accounts given us by the missionaries, the advices in our public prints, and many relations of modern travelers. The same dislike to foreigners discovered itself in the *Seres*, according to *Pliny*, who mentions it as an instance of their great inurbanity. Nor, indeed, can it be considered in a different light by the members of any polite and civilized nation<sup>g</sup>.

## S E C T. II.

*The History of the Chinese, from their Origin, to the Commencement of the first Dynasty called H Y A.*

SOME of the *Chinese* philosophers maintain the eternity *State of* of the world, and others make it the mere effect of China *be-* chance, or nothing more than the production of a fortuitous *fore* Fo-hi. *concourse* of atoms. However, as we have already observed, their ancestors acknowledged a First Cause, and had some notion, though in the main it was very perplexed and confused, of a future state of rewards and punishments. They likewise believed the existence of good and evil spirits, as also of tutelary genii, or guardian angels, particularly those that presided over cities. Their historians make mention of a deluge as happening about three thousand years before the birth of Christ; but nothing can be collected from them relating either to the cause or extent of it. The sentiments many of them entertained about the cosmogony, or creation of the world, we have taken notice of in the first volume of this work; and therefore should be guilty of a repetition, did we insert

<sup>f</sup> MART. MARTIN. LE COM. COUPL. DU HALDE, &c. *pass.* <sup>g</sup> PLIN. nat. hist. lib. vi. c. 17. MARTIN. COUPL. DU HALDE, &c.

them here. Some of their writers make *Puoncu* (A) the first man to have reigned in *China*. He was succeeded by *Tyen-hoang*, in whose time the heavenly spirit diffused itself over the world, and contributed greatly towards (B) inspiring mankind with a sense of humanity, and a disposition to the practice of all social virtues, after it had destroyed the great dragon, which had thrown both heaven and earth into confusion. This prince, according to the aforesaid writers, invented those two orders of letters, of which the *Chinese* afterwards framed their sexagenary cycle. A *Chinese* author tells us, that he had thirteen successors of one family; but these seem only to have been thirteen heads of families, or chiefs of tribes, that were cotemporary with him. *Ti-hoang* mounted the throne after the death of *Tyen-hoang*, who was famous for his astronomical observations, for his distinguishing the day and night by their respective names, and for his assigning thirty days to each month. Thirteen princes came after him, of whom nothing memorable is related; so that they were probably persons of the same rank and dignity with the chiefs of tribes above-mentioned. *Gin-hoang*, with nine princes of his family, was next advanced to the throne. He divided his dominions into nine parts, one of which he permitted his subjects to dwell upon, but assigned them the other eight solely for cultivation. He first formed the body of his subjects, who were before unconnected and dispersed, into a regular society, as *Phoroneus* did the people of *Argos*. His reign the *Chinese* consider as the golden age; and believe, that the aforesaid partition gave rise to geometry. *Yeu*, or *Yu*, who followed *Gin-hoang*, first taught his people to build huts or cottages of wood, to defend themselves from the inclemency of the weather, and the fury of wild beasts. He likewise improved their skill in agriculture; and, by shewing them the method of

(A) It appears from *Bayer* and *Menzelius*, two of the greatest critics in *Chinese* literature that have hitherto appeared in the world, that the word *Puoncu*, *Puon ku*, or rather *Puen ku*, is not the proper name of a man, but signifies *the highest antiquity*, or that immense duration which preceded the creation of the world. This will appear from

what we shall observe towards the close of this history (1).

(B) This passage seems remotely to allude to the fall and recovery of man; as well as to the expulsion of the wicked angels out of heaven, and their seduction of our first parents, when in a state of innocence (2).

(1) *Menzelius apud Bayer. comment. origin. Sinar. p. 267, 268, 269, 270 &c. Petropoli, 1730.*  
 (2) *Historicus Sinenfis apud Mar. Martin. Sin. bist. lib. i. p. 16, 17.*

striking fire out of flint, taught them to dress their meat. *Szu*, his successor, is said to have been an excellent astronomer, and to have introduced the doctrine of the five elements first among the *Chinese*. He is likewise reported to have invented knotted cords, which served instead of characters, and taught his subjects the use of them. Though the *Chinese* were still ignorant of the use of money, he instituted fairs, for the propagation and augmentation of commerce. To this he was prompted by four of his great officers, men famous for their consummate abilities, whom he had appointed to preside over four of his principal provinces <sup>a</sup>.

THIS is the account given by the *Chinese* historians of the princes who lived in *China* before the foundation of their great monarchy by *Fo-hi*, whom all agree to have been at the head of their emperors. So that whatever has been advanced by some authors, in order to carry the origin of their monarchy up higher, is of no great weight, if it ought not to be considered as a manifest fiction. However, we judged it not improper to communicate to our readers what the *Chinese* say of themselves, even in the times preceding *Fo-hi*, since there is something entertaining, and probably some faint emanations of truth, in what even the most barbarous nations have by tradition received from their ancestors concerning their own original <sup>b</sup>.

1. *FO-HI* was born in the province of *Shen-si*, or, as others *Fo-hi* write it, *Xen-si*. His mother, walking upon the bank of a lake near *Lan-tyen*, a city of *Shen-si*, saw a vast print of a man's foot upon the sand there; and, being surrounded by an *iris* or rainbow, she became impregnated, and in due time was brought to bed of *Fo-hi*. He was elected by his countrymen to govern them, on account of his superior merit, and called by them *Tyen-tse*, that is, *the son of heaven*. This name they gave him, not because they believed him to be of divine extraction, but to denote, that he was more favoured by heaven than the rest of mankind, since he had received from thence those exalted and transcendent qualities which raised him to the throne <sup>c</sup>.

As the *Chinese* have placed this prince in *Shen-si*, one of the most western provinces of *China*, it seems from hence to follow, that, in the opinion of that nation, the first planters of *China* came thither from some western region; which very well accords with holy writ. We are told, that *Fo-hi* was a

<sup>a</sup> MART. MARTIN. Sinic. hist. lib. i. p. 11—21. Univ. hist. vol. i. p. 70, 71. COUPL. DU HALDE, &c. <sup>b</sup> MARTIN. COUPL. DU HALDE ubi sup. <sup>c</sup> *Iidem* ibid. FOURM. *refl. crit. sur hist. anc. peupl.* vol. ii.



most profound mathematician, a famous legislator, and taught his subjects first to surround cities with walls. In order to distinguish families from one another, he first gave them names; and, perceiving that the knotted cords above-mentioned were unfit for publishing his laws, and transmitting his documents to posterity, he invented the eight *Qua*, to remedy that defect. These consisted of three lines each, which, differently combined, make sixty-four, and serve as symbols for expressing every thing that occurs <sup>d</sup>.

THESE eight *Qua* or symbols, whose lines are either whole or broken, signify certain general things or elements, on which depend the generation and corruption of particular things. One represents heaven, another the earth, the third thunder and lightning, the fourth mountains, the fifth fire, the sixth the clouds, the seventh water, and the eighth the wind. He taught them how to make use of these famous symbols; and, to give the greater credit to his new laws, pretended, that he had seen them inscribed on the back of a dragon-horse, which rose from the bottom of a lake. He called it a dragon-horse, because it was shaped like an horse, with the scales and wings of a dragon. It is no wonder, that *Fo-hi* on this occasion should have recourse to a miraculous or extraordinary appearance, to give the greater weight and authority to his institutions, since other antient legislators, the better to accommodate their laws to the taste of the vulgar, ascribed the political systems they had framed to some celebrated divinity. M. *Bayer* believes, that, of the lines of which the *Qua* consisted, the *Chinese* formed their most antient simple characters, and of them the more complex. Thus, for example, of the lines representing fire, the character denoting that element was afterwards formed; from those pointing out the waters of the mountains, the character standing for those waters had its origin; and so of the rest. But this we take rather to be a fancy, than a notion built upon any solid foundation; nor indeed does the ingenious author himself consider it in a very different view. *Kircher* and *Martini*, when they look upon the antient *Chinese* characters as either deduced from the natural images of things, or ænigmatical figures and symbols, in our opinion, approach nearer the truth; tho' here, as in all other dubious points, where something plausible may be said on each side, we leave our readers to determine for themselves <sup>e</sup>.

*FO-HI* chose on this occasion a dragon, or dragon-horse, to be his assistant, because that animal was looked upon as for-

<sup>d</sup> MARTIN. COUPL. DU HALDE in *Fo-hi*.      <sup>e</sup> Idem ibid.  
Vide etiam ATHANAS. KIRCHER. Chin. illustrat. p. 225—228.  
TH. SIG. BAYER, ubi sup. p. 96, 97, 98.

fortunate, or a lucky omen, by the *Chinese*. From this prodigy, having gained great reputation among the people, he is said to have created mandarins, or officers, under the name of *the Dragon*. He called one, whose employment was to compose books, *the Flying Dragon*; another, who was appointed to make the calendar, *the Latent Dragon*; a third, who had the inspection of buildings, *the Inhabiting Dragon*; a fourth, who had the charge of relieving the people, *the Dragon Protector*; a fifth, who had the care of the lands, *the Terrestrial Dragon*; and a sixth, who was to procure a communication between springs, was denominated *the Dragon of the waters*. Hence we may assign a reason, why the emperors of *China* always carried a dragon in their banners. The imperial dragon was allowed five claws to each foot, but that used as a symbol by a private person only four. It was a capital crime for any subject to use the imperial dragon as a symbol on any occasion <sup>f</sup>.

FO-HI also instituted marriage, and all the connubial laws. He likewise obliged the men and the women to wear different habits, and confined men to women of different names. He also invented music, as has been already observed, and had nothing more at heart than to give public marks of a religious veneration for the Supreme Being. He bred, in a domestic park, six sorts of animals to serve as victims in his sacrifices, which he offered twice a year, at the two solstices, when the tribunals, as well as the shops, were shut up. Having established a prime minister, he divided among four mandarins the government of his dominions. According to some, he sat an hundred and fifteen years upon the throne, and, after his death, was buried at a place called *Chin*; but the most sensible of the *Chinese* avow, that the length of his reign is unknown <sup>g</sup>.

2. SHIN-NONG, the second emperor, invented many im- Shin-nong  
plements proper for tillage, and taught his subjects to sow five sorts of grain. This great benefaction so endeared him to them, that they gave him the name of *Shin-nong*, or *Celestial Husbandman*. He also communicated to them the art of making salt of sea-water, discovered the salutary and noxious qualities of many medicinal plants, and is considered by the *Chinese* as the author and prince of physic. He likewise introduced, or, at least, extended, commerce, and appointed public markets. Whilst this monarch was wholly employed in promoting the happiness of his subjects, a tributary prince, named

<sup>f</sup> MARTIN. & DU HALDE ubi sup. TH. SIG. BAYER. comment. origin. Sinic. p. 288 — 295. in mus. Sinic. tom. ii.

<sup>g</sup> MARTIN. & DU HALDE, ubi sup.

*So-sha*, withdrew from him his allegiance. But he was soon dispatched by his own people, who voluntarily submitted to the mild and just government of *Shin-nong*. *Martini* tells us, that he reigned an hundred and forty years, which seems not to be confirmed by the generality of the *Chinese* historians; and that he was at last cut off by a dependent prince, who refused to obey his orders. Be that as it will, he was looked upon by posterity as a religious prince, since he appointed two additional sacrifices at the equinoxes. By the first he intended to influence *Shang-ti* in favour of agriculture; and, by the other, to return thanks for the harvest, the first-fruits being then offered to him. He likewise cultivated with his own hands the field which furnished him with corn and fruits for these sacrifices. He is said by some authors to have died at *Cha-hyang*, a place depending on *Chang-cha*, called at present *Cha-lin-chew*, and under the jurisdiction of *Chang-cha-fu*, the capital of the southern part of the province of *Hu-quang*<sup>h</sup>.

**Whang-ti.** 3. **WHANG-TI** is represented by Father *Martini* as a rebel, who, after he had slain his lawful sovereign *Shin-nong*, ascended the throne. Other historians place seven emperors between *Shin-nong* and *Whang-ti*, to wit, *Lin-que*, *Cheng*, *Ming*, *I*, *Lay*, *Li*, and *Yu-wang*. The last was deposed, and perhaps the rest were no more than tributary princes. Be that as it will, the best *Chinese* historians place only *Fo-bi*, *Shin-nong*, and *Whang-ti*, among the first emperors to whom arts and sciences owe their rise and progress. A regulus dependent on *China*, named *Chi-yew*, upon the revolt of other tributary princes, appeared in arms against the emperor *Yu-wang*, deposed him, and, in conjunction with the other princes, placed *Whang-ti*, then but twelve years of age, upon the throne. *Fu-pau*, the mother of *Whang-ti*, being frightened with a noise of thunder, brought him forth on a mountain called *Swen-ywen*. He spoke almost as soon as he was weaned from the breast. In his infancy he discovered a great deal of wit and address; in his youth a sweet and engaging disposition; and, in his manhood, an uncommon depth of judgment and sagacity. He fought three battles with *Chi-yew* above-mentioned, and defeated him; but was prevented from pursuing him by the thickness of the fogs. But, having contrived a card, which shewed his soldiers the south and the other three cardinal points, after the last action, he came up with the rebels, and put their leader to death. Some say, that, on the card, were ingraven the characters of the *rat*

<sup>h</sup> MARTIN. COUPL. DU HALDE in *Shin-nong*. TH. SW. BAYER. comment. orig. Sinic. p. 298, 299.

and the *horse*, and underneath a needle to point out the four quarters of the world. Could this be depended upon, it would appear, that the *Chinese* had something like the use of the compass, from the remotest antiquity, provided this prince preceded Christ above two thousand six hundred years, as Father *Martini* seems to believe. But the fact, as related, has so much the air of a fiction (it being impossible for such a compass to direct a victorious army in pursuit of a flying enemy out of sight), and the high antiquity assigned *Whang-ti* by *Martini*, and others, has so small an appearance of truth, that no manner of stress is to be laid upon either of them. Besides, had so useful a secret as the compass been discovered in so early an age, we cannot bring ourselves to believe, that it would ever have been lost. But, that it was lost for many ages, if *Whang-ti* invented it, can by no means be denied<sup>1</sup>.

AFTER this, *Whang-ti* leveled several mountains, cut through others, made great roads to facilitate commerce, and extended the limits of his empire. According to some authors, it was bounded on the east by the ocean, on the north by ancient *Tartary*, on the south by the river *Kyang*, called among the *Chinese* the son of the sea, which served as a barrier to *Whang-ti*'s dominions. He created six *ko-lau*, or prime ministers, and made *Tsang-kyay*, one of them, his mandarin historiographer. *Ta-nau*, another, had the charge of composing the *kyu-tse*, or cycle of sixty years. It had on one side ten characters, named *Tyen-kan*, and on the other twelve, called *Ti-chi*. The former had the denomination of the ten roots; and the latter that of the twelve branches. Every year was marked by two of them, that is, one of each sort, which were so combined, that the same two signs never came together till the cycle was expired. The *Chinese* at present call this cycle *Lo she-wba-kyu*, that is, the construction of sixty conversions<sup>2</sup>.

YONG-CHENG, another of the *ko-lau*, having discovered the pole-star, and others in its neighbourhood, received orders to form a sphere and calendar; but the figure of this original sphere is not known. He also attained to great skill in foretelling the changes of the weather and air. *Li-chew*'s office being to regulate numbers and measures, he invented the following method to cast up any sum. He took a little box, divided into two parts, crossed with several iron wires, thro' which passed little balls. On every wire in the upper division

<sup>1</sup> MART. MARTIN. Sinic. hist. lib. i. p. 25—32. DU HALDE in *Whang-ti*.      <sup>2</sup> *Idem* *ibid*. *Cours. prof. ibid*. p. 14.

TH. S. G. BAYNE. *ubi sup*. p. 299—303.

he placed only two balls, each standing for five; but every wire of the lower division, being much larger, had five balls, each of which stood for one. When he reckoned from right to left, the numbers multiplied the same as in cyphering with us. This method of casting accounts, especially in the sexagenary calculus, Father *Martini* seems to prefer to any used in *Europe*. With regard to measures, the same *Li-chew* determined the dimension of a line by a grain of millet, and reckoned ten lines to an inch, ten inches to a foot, &c. The various ways of ranging these grains, which are of an oval figure, have occasioned a diversity in the measures under different dynasties. *Ling-lun*, the fifth prime minister, had the care of improving music, in consequence of which, he took upon him to explain the order and arrangement of the different tones; and lastly, *Yong-yuen*, the sixth, in pursuance of the orders he received, made twelve copper bells, which represented the twelve months of the year. A farther account of the sexagenary cycle and calculus here mentioned will come in more naturally, when we give a description of the present state of *China*; but, in the mean time, our learned and curious readers may consult the Fathers *Martini*, *Noel*, &c. who have been very minute and circumstantial on this head<sup>1</sup>.

*WHANG-TI* afterwards invented the cap or bonnet called *myen*; several habits and ornaments suitable to his high dignity; and a variety of useful instruments, such as machines to pound rice, kitchen-stoves, &c. He also found out the art of dying, having had this suggested to him by the feathers of the pheasants, as well as various colours of birds and flowers. His own robes were blue and yellow, to imitate the colours of the sky and earth; and, in allusion hereto, some pretend he had his name conferred upon him, *Whang-ti* signifying the *yellow emperor*. He caused bridges to be built over rivers, and coffins to be made for the dead. Barks also with oars he invented the construction of, and taught his subjects how to make bows and arrows; as well as flutes, fifes, organs, trumpets that imitated the voice of the dragon, and drums that resembled thunder. Waggon, with oxen and horses to draw them, before his time, were not known in *China*. He drew models for building, and caused a palace to be erected, named *Ho-kong*, where he sacrificed to the Sovereign Lord of heaven. In order to facilitate trade, he coined money, which, from the figure of a knife-blade upon it,

<sup>1</sup> COURL. tab. chron. monar. Sinic. p. 1, 2. MARTIN. DU HALDE, BAYER. ubi sup.

he called *kin-tau*. Physic likewise, if he did not discover, he made a great progress in; his empress also communicated to the people the manner of rearing silkworms, of spinning their webs, and of making cloaths thereof. He caused his country to be divided into *chew* (C); and erected several principalities, wherein he built cities. The empress, according to *Complet*, taught the *Chinese* the art of dying. We are told by the same author, that his seat was at *Cho-chew*, in the province of *Pe-che-li*; and that he appropriated the yellow colour to the emperor. He is also said to have invented astronomy, music, and musical instruments; also arms, nets, chariots, architecture, the art of making earthen ware, measures, weights, &c. and to have written several books on the method of discovering diseases by the pulse. The *Chinese* tell us, that eighty-five emperors of three imperial families, which continued two thousand four hundred fifty-seven years, derive their pedigree from *Whang-ti*. This emperor shewed a greater zeal for *Shang-ti* than his predecessor. For, in order to prevent being hindered by bad weather, from making the usual sacrifices to him in the open field, he built a large temple, wherein they might be offered under shelter in all seasons, and the people instructed in their principal duties. Without the south gate of his metropolis was a vast inclosure of arable land, which furnished the corn, rice, and other fruits appointed for the sacrifices; and, without the north gate, was another great inclosure full of mulberry-trees, wherein were nourished abundance of silkworms. The same day that the emperor went to till the ground with his principal courtiers, his empress *Lwi tsu* repaired to her mulberry-grove with the ladies of her court, encouraging them, by her example, to make silks and embroidered works, which she set apart for religious uses. *Whang-ti* died on the mountain *King-shan*, and was interred in the province of *Shan-tong*, in the fortieth year of the second cycle, aged an hundred and eleven years, whereof he reigned an hundred. His memory is even to

(C) Every one of these *chew* consisted of ten *she*, every *she* of ten *tsu*, every *tsu* of ten towns, every town of five streets, every street of three *ho-ki*, every *ho-ki* of three *tsing*, every *tsing* of nine *king*, and every *king* of an hundred *mu*. The *mu*, ac-

cording to his appointment, was two hundred and forty paces in length, and one in breadth. The whole country he divided into an hundred principalities, to every one of which he allotted an hundred *li* (3).

(3) *Du Halde in Whang-ti.*

this

this day held in the highest veneration among the *Chinese* <sup>m</sup>.

**Shau-hau.** 4. THE empire becoming elective, the son of *Whang-ti* was by election raised to the throne. He performed the duties of religion with great fervour and devotion; which induced *Whang-ti* to consent, that he should succeed him, with the title of *Shau-hau*, that is to say, young *Fo-hi*. For, from his infancy, he had been a zealous imitator of the virtues of the first founder of the empire, *Tay-hau Fo-hi* <sup>n</sup>.

It is reported, that the *Fong-whang*, a very extraordinary bird resembling the phoenix, appeared at his coming to the crown. This was looked upon as an happy omen; because the *Chinese* say this bird never appears but when good kings are upon the throne. The *Fong-whang*, according to the *Chinese* way of painting it, is like an eagle; but differs from that bird in the wonderful variety of its colours <sup>o</sup>.

DU HALDE affirms, that, from the appearance of the *Fong-whang*, this emperor took the hint to distinguish his officers by the figures of divers birds, which they wore on their cloaths. This custom is still observed. Those of the *literary mandarins* were embroidered with birds in gold, as a mark of their dignity; those of the *mandarins of war* were adorned with such rapacious animals as dragons, tigers, lions, &c. which they considered as symbols of military fierceness. As the aforesaid bird had appeared in the reign of *Whang-ti*, the *Chinese* considered it as the forerunner of happiness; but, had it not been seen for a long time before, they would have looked upon it as portending the extinction of the imperial family, and great commotions in the empire <sup>p</sup>.

SOME of the mandarins of the new creation, called *kyew*, were obliged to assemble the people; others governed the five sorts of artificers; and others presided over the tillage, as well as the manners of the people. This prince reformed the measures for grain, had a drum to beat the watches, cleared the channels of rivers, and smoothed the roads over the mountains. He also invented a new sort of music, that, as the *Chinese* pretend, united spirits with mortals, and reconciled the high with the low; from whence he received the name of *Ta-ywen* <sup>q</sup>.

THE emperor *Shau-hau* increased the pomp and solemnity of the sacrifice offered to *Shang-ti* by harmonious concerts of

<sup>o</sup> <sup>m</sup> Ibidem ibid. ABDALLAH ABU SAID BEIDAUÆUS in hist. Sinic.

<sup>n</sup> MART. MARTIN. Sinic. hist. l. i. p. 32, 33. DU HALDE in *Shau-hau*. COUPL. ubi sup. p. 1. <sup>p</sup> MARTIN. & DU HALDE ubi sup.

<sup>q</sup> DU HALDE ibid. Vid. etiam MARTIN, ubi supra.

<sup>r</sup> Ibidem ibid.

music.

music. The greatest part of his reign was peaceable and quiet ; but the last years of it were disturbed by the conspiracy of nine *chu hew*, or feudatory princes, who endeavoured to overturn the established system of government. According to some authors, these nine *reguli*, whom some have called *Kyew li*, disturbed the order of sacrifices, terrifying the people with spectres and goblins ; which gave rise to superstitions, and brought the empire into great danger. *Martini* makes *Kyew-li* to have been a single impostor, and to have frightened the people with his delusions. The same author likewise insinuates, that he introduced idolatry and polytheism among the *Chinese*. *Shau-hau* died during the aforesaid troubles, after he had reigned eighty-four years, and gained the esteem and love of his subjects, by the mildness and goodness of his disposition. He was born, reigned, and was buried, at *Kye-few* in the province of *Shan-tong* ; and, though he left four sons, *Chwen byo*, either the nephew or grandson of *Whang-ti*, was chosen for his successor<sup>1</sup>.

5. THE people, towards the close of *Shau-hau's* reign, began to intrude into the sacred ministry, each family affecting to have sacrificers among them ; which abuse *Chwen-byo* reformed, by annexing the priesthood to the crown, and ordaining, that none but the emperor should offer solemn sacrifices to the LORD of heaven. He extirpated the race of the nine enchanters, who were the principal authors of the late tumults. He appeased also the minds of the people, and restored order in the sacrifices. Having reflected on the inconvenience of assembling an active restless people in the same place where the emperor came to sacrifice, he separated the place of instruction from that of sacrifices, and established two mandarins, elected from among the sons of the deceased emperor, as presidents. One of these was charged with the whole ceremonial, and the other took care of the instruction of the people. He likewise settled rules for choosing the victims, ordering that they should neither be lame nor defective, nor of any other animals but the six kinds appointed by *Fo-hi*. He moreover commanded them to be well fed, and of a colour agreeable to the four seasons wherein they were offered. The *Chinese* say, that this emperor was an excellent astronomer, and that he changed the method of calculating and observing the celestial motions. As these motions were to be viewed at a distance, he invented an instrument to give a more adequate idea of them ; but the figure and construction of this we are ignorant of. We are told, that, in this emperor's reign, there happened a most remarkable con-

<sup>1</sup> MARTIN. & DU HAIDE ubi sup.



junction of five planets in the constellation *She* ; but a *Chinese* astronomer has remarked, that this was only an hypothetical conjunction <sup>s</sup>.

CHWEN-HYO regulated the kalendar also, ordering that the year should begin the first day of the month, wherein the conjunction of the sun and moon should fall nearest the 15th degree of *Aquarius* ; whence he is called the father and author of theephemerides. He pitched on the time when the sun was in the middle of that sign ; because then the earth is adorned with flowers and plants, the trees resume their verdure, and nature seems to be in her bloom. He likewise appointed one mandarin to preside over the mines, another over the waters, forests, &c. and afterwards raised them to the most important posts in the empire. *Chwen-hyo* reigned seventy-eight years, died in a very advanced age, and was interred at *Pu-yang*. His seat was at the town of *Wha*, in the province of *Mallet*. *Ti-ko*, or *Kau-sin*, the emperor *Shau-bau*'s grandson, succeeded *Chwen-hyo*, whose numerous descendents had afterwards several little provinces conferred upon them, whereof they were kings, or tributary princes <sup>t</sup>.

6. *TI-KO* was raised to the throne by the suffrages of all the orders of the state ; and was addicted to the worship of *Shang-ti*, and the religious observation of the ceremonies, as much as any of his predecessors. The great devotion of this prince, and his empress *Ywen Kyang*, was rewarded with a son called *Hew-tsye*, from whom sprang a glorious posterity, dignified with a great number of emperors <sup>u</sup>.

*TI-KO* is greatly extolled by the *Chinese* writers, as a prince of a penetrating judgment, who examined all things himself, and entered into the minutest particulars. He was extremely popular, had a sincere affection for his subjects, and was a most bountiful and munificent prince. He established masters to teach the people virtue, and invented vocal music. *Hyen-ho* was the first who composed songs by his order. Flutes, both direct and transverse, drums, bells, and other musical instruments, were first made by his direction. He caused that music to be played, which he named *Lu-ing*, that is, *the beauty of heaven, earth, and the four seasons*. He took four wives, and introduced polygamy among the *Chinese*. By the first of these he had a son named *Ki*, whose descendents founded the dynasty of *Chew* ; by the second *Sye*, whose posterity founded that of *Sbang* ; by the third *Yau* ; and by the fourth *Chi*, who succeeded him in the government

<sup>s</sup> MART. MARTIN. Sinic. hist. lib. i. p. 33, 34, 35. DU HALDE in *Chwen-hyo*. <sup>t</sup> Ibidem ibid. <sup>u</sup> MART. MARTIN. ubi sup. p. 35, 36. DU HALDE, in *Ti-ko*.

of the empire. He fixed his residence in the province of *Ho-nan*, upon the spot where the city of *Yen-su* stands. His brothers and their sons he created sovereign princes in the province of *Se-chuen*, and died in the thirty-second year of the sixth cycle, aged 105, after he had reigned seventy years \*.

7. CHI, who swayed the sceptre after the former emperor, was the son of *Ti ko* by his fourth wife *Chang i*, who seemed to possess no good qualities worthy of the throne. At first, however, the people conceived some opinion of his merit, and not without reason, according to Father *Martini*. But afterwards he made his authority intirely subservient to his brutal pleasures. As he indulged himself in the use of women, and intoxicating liquors, without limitation, the tributary princes, who were accustomed to obey wise emperors, could not bear his licentious and dissolute conduct. Having, therefore, in vain admonished him to reform, they deposed and banished him, setting his brother *Yau* on the throne. He is said to have reigned eight years, having been dethroned in the fortieth year of the sixth cycle, and is not reckoned by Father *Martini* among the emperors \*.

8. YAU is considered as the first legislator of the *Chinese*, *Yau*. and the model of their sovereigns. Virtue, according to the writers of his nation, was natural to him, and nothing was wanting in him to form a complete and perfect character. He not only became a pattern for all his successors, but brought the sciences to their utmost perfection; which, according to the *I king*, he could never have done, and that within the first sixty years of his reign, if it had not been for the extraordinary assistance of *Tyen*. In fine, he was the delight of his subjects, his reign having been so amiable, that the *Chinese* philosophers usually enforced their maxims of morality from their uniformity with the conduct of this emperor, and his two successors; which conformity, once proved, gave them an indisputable authority †.

THIS emperor, taking great pleasure in observing the heavens, ordered *Hi* and *Ho*, two eminent mathematicians, to examine carefully the motions of the celestial bodies, and also to make proper instruments for such observations. By their assistance, he regulated the twelve lunar months, and re-established the intercalated ones, which returned seven times in nineteen years. He is said to have erected six supreme tri-

\* Idem ibid. Vid. etiam COUPLET. ubi sup. p. 2. \* MART. MARTIN. Sinic. hist. lib. i. p. 36. DU HALDE in *Chi*. COUPL. ubi sup. p. 3.

† CONFUCIUS apud Mart. Martin. ubi sup. p. 37. ut & ipse MARTIN. ibid. Lib. Sinic. dict. SHU-KING apud Du Halde, ut & ipse DU HALDE in *Yan*.

bunals, which still subsist; and, by the reputation of his singular virtue, to have drawn several neighbouring nations into his dominions. In order to make room for these, he attempted to drain the plains which were overflowed, by opening a passage for the waters to the sea. After this, he associated with him in the empire one *Shun*, an husbandman, whose virtue, probity, and patience, under the severest trials, joined to the confidence which all good men reposed in him, and to an infinity of other excellent qualities, rendered him worthy of the throne. His empress had the care of breeding silkworms, and brought the silk manufactures to a surprising degree of perfection. We are told, that, in the reign of *Yau*, the sun did not set for ten days; and that the *Chinese* were then afraid of a general conflagration. Various serpents of a monstrous size are likewise said about the same time to have appeared. *Yau* lived twenty-eight years in perfect harmony with his new colleague, to whom he had given both his daughters in marriage, and died in the hundred and eighteenth year of his age, after he had reigned ninety years, according to *Martini*, or an hundred, if we will follow *Du Halde*. The people, who had experienced in this truly amiable prince all the love and tenderness of a parent, mourned for him three whole years\*.

*Shun.*

9. *SHUN*; though of mean extraction, was appointed by the late emperor his sole heir, to the exclusion of all the princes of the blood, and even in opposition to all the remonstrances of the successor himself, who did not think himself qualified to be placed at the head of so great an empire. Immediately after his accession, he paid his solemn homage to *Shang-ti*, and afterwards enacted those wise laws, whereon the government of the empire is founded. He created mandarins, and gave excellent precepts relating to the five principal duties, of the king and the subject, father and children, husband and wife, elder and younger brothers, and of friends among themselves. As his example gave great weight to those precepts, his subjects were intirely influenced by them. He was, therefore, justly reckoned one of the most excellent *Chinese* lawgivers, as well as his predecessor. Soon after *Yau's* decease, *Shun* trusted the government to his ministers, and shut himself up three years in that prince's tomb, the more freely to vent his grief for the loss of a monarch whom he considered as his father. But, having discharged his duty of piety and gratitude towards *Yau*, he took possession of the imperial palace, and received the homage of all the tributary princes. Finding abundance of gold and jewels in the pa-

\* MARTIN. COUPL. & DU HALDE, ubi sup.

lace, he caused a sphere to be made exhibiting the seven planets ; each of which was represented by the precious stone most suitable to it. He always honoured philosophers and men of learning with his favour and protection. The provinces he visited every year ; and, in his progress, rewarded or punished the reguli with so much justice, that he gained the esteem and admiration of all his people <sup>a</sup>.

DURING his reign, agriculture flourished, and plenty everywhere prevailed. For which end he forbade the governors, under severe penalties, to exact a day's work from any husbandman, as this must naturally tend to discourage industry, and obstruct the progress of tillage. He filled all the important posts in the state with none but persons of merit and capacity ; nay, by one of his ordinances, he permitted any of his subjects to set forth on a table, exposed to public view, whatever could be found blameable in his own conduct. Lastly, in the choice of a successor, he consulted the good of his people, by giving them another prince like himself in the person of *Yu*, though this was done to the exclusion of his own family <sup>b</sup>.

WE are told by *Martini*, that the *Tartars*, for the first time, in this prince's reign, made an irruption into *China* ; but that they were soon obliged to retire into their own territories. *Yu*, before he was adopted by *Shun*, had recovered the drowned lands above-mentioned ; which his father had not been able to effect. After thirteen years indefatigable labour, he leveled mountains, turned the great rivers into their natural channels, drained the lakes and marshes, confined several rapid torrents between banks, and divided the lesser rivers into different canals, which terminated in the sea. By this means he enlarged the provinces, and rendered them more fertile ; which important piece of service greatly contributed to his advancement, as well as his singular merit <sup>c</sup>.

SHUN lived seventeen years after he had raised *Yu* to the throne, which is said to have happened in the fifty-fourth year of the second cycle ; and died in the tenth year of the following one, being an hundred and ten years old. He was buried in the province of *Shen-si*, and vastly regretted by all his subjects. He has been greatly celebrated by the famous *Confucius*, and the *Li-ki*, as well as the best *Chinese* writers of all succeeding ages <sup>d</sup>.

<sup>a</sup> MART. MARTIN. Sinic. hist. lib. i. p. 43—47. DU HALDE in *Shun*.

<sup>b</sup> Ibidem ibid.

<sup>c</sup> MART. MARTIN. & DU

HALDE, ubi sup.

<sup>d</sup> CONFUCIUS apud Martin. in *Yans*, Sinic. hist. lib. i. p. 37. Lib. Sin. dict. *Li ki* apud Du Halde, ut & ipse DU HALDE ibid.

As the most authentic *Chinese* historians seem to agree, that their chronology, before the time of *Yau*, who associated *Shun* with him in the empire, is by no means to be depended upon, and as those historians seem not to have used the computation of cycles before the reign of that prince; we are hereby sufficiently authorized to conclude our history of the antient *Chinese* with the death of *Shun*. For this another reason, also, of no small weight, may be assigned: The crown of *China* became hereditary in the family of *Yu*, who succeeded *Shun*; and the *Chinese* dynasties, of which that called *Hya* was the first, immediately commenced upon that prince's accession. As those dynasties, therefore, still continue, the commencement of them, by an *European* historian, may be considered as a new æra, at which the modern history of *China* will very naturally begin. In the mean time, to the preceding account of the antient *Chinese*, we shall beg leave to subjoin the following reflections \*.

Much of  
the early  
Chinese  
history fa-  
bulous.

1. THE *Chinese* history, from the time of *Fo-bi* to the death of *Shun*, has in the main manifestly the air of a fiction. The great progress those two monarchs, as well as all the intermediate princes, made in some one at least of the liberal arts, if we suppose them to be as antient as many of the missionaries, together with the *Chinese*, pretend, is utterly improbable. The number of people there must have been in *China*, according to the aforesaid history, during the reigns of all those monarchs, will also, upon the above-mentioned supposition, as well as the superior politeness of that people, to every sober and intelligent person, appear absolutely incredible. The fabulous incidents likewise, with which the history of those reigns is interspersed, and which are obvious to every one who peruses the foregoing account, set this point beyond dispute. So that as the greatest part of the *Chinese* memoirs of all the emperors of *China*, preceding *Yu*, have the principal distinguishing characteristics of a fiction, they cannot well be viewed in any other light than that in which we are here considering them.

Chinese  
chronology  
to the reign  
of *Yu*  
false.

2. THAT the *Chinese* chronology to the reign of *Yu* is very inaccurate, not to say false, most clearly appears from the foregoing history. Nor can all the efforts of some of the missionaries overturn this glaring truth. For, not to insist upon the certainty of the *Hebrew* chronology, to which the generality of the learned seem willing to adhere, the history whose authority supports it favours greatly of fiction, as is allowed even by the most rational *Chinese*, and missionaries themselves. We say the history, whose authority supports it;

since in reality the *Chinese* chronology to the reign of *Yu* is void of every other support. For nothing besides that authority can be urged in favour of it, except the testimony of *Confucius*, and other antient writers, the opinion of the *Chinese*, and their astronomical observations. Now the testimony of *Confucius*, and other authors who lived many ages after these early princes, that the history of them was extant in their time, and that it was then commonly believed they had existed, will by no means prove the reality of such existence, nor consequently evince their high antiquity. The opinion of the *Chinese* will indeed prove their zeal for their own antiquities, but by no means evince the genuineness of them. And as for astronomical observations, the *Chinese* were incapable of making any, at least with tolerable precision, till many ages after the death of *Shun*; and, even had not this been the case, they might have feigned solar and lunar eclipses, planetary conjunctions, &c. in order to please, flatter, and amuse their emperors. For such false conjunctions often occur in the *Chinese* history, especially at the change of dynasties; and, as for eclipses, we find none mentioned by the *Chinese* writers, before the second year of the fourth cycle, in the reign of *Chong-kang*, about sixty years after the death of *Shun*. So that the *Chinese* chronology, for the period we have here considered, must be looked upon as indefensible<sup>f</sup>.

3. To confirm what is here submitted to the judgment of the learned, we must beg leave farther to remark, that some of the earliest celestial observations of the *Chinese* are full as romantic as any thing else that occurs in their history of the nine first emperors. Of this several instances might here be produced; but at present we shall confine ourselves to one only. *Father Martini* informs us, that, according to the *Chinese*, in the reign of *Yau*, the sun was observed not to set for ten days; which rendered the people apprehensive of a general conflagration. Now will any person be so sanguinely disposed in favour of *Chinese* veracity, as to suppose this a real observation? And, if not, will it not shake the authority of their other observations, especially when they exceed all belief, or at least are not founded upon a proper degree of probability? Nothing, therefore, can be more uncertain and chimerical than the conclusion drawn from the eclipse that is said to have happened in *China* 2155 years before the birth of Christ, in support of a fabulous and romantic antiquity<sup>g</sup>.

<sup>f</sup> Vid. not. ad DU HALD. in *Chwen bye*. <sup>g</sup> MAR. MARTIN. ubi sup. p. 37. P. PREMARE in *lett. edifiant.* tom. xix. p. 403.

Chinese  
historical  
period of  
time begins  
after Yu.

4. FROM what has been advanced it will follow, that the *Chinese* historical period of time must have commenced at least considerably later than the reign of Yu. Nay, Father *Fouquet*, Bishop of *Eleutheropolis*, has obliged the learned world with a table, that fixes the æra of the *Chinese* history, so far as it is genuine, about four hundred years before Christ; and he even affirms, that some, not without strong reasons, believe, that it might be brought lower still. He allows, indeed, the *Chinese* nation to be almost as old as the deluge; but denies, that their history deserves much credit, if we ascend higher than four hundred years before Christ. Nay, M. *Fourmont* observes, that this opinion pretty much prevails at present among the missionaries. The table above-mentioned was published at *Rome* in 1729. It contains three large sheets, and is intituled *Tabula chronologica historiae Sinicæ, connexa cum cyclo qui vulgè Kia-tse dicitur*. The founders of the *Kang-mo*, or great *Chinese* annals, who are the most esteemed of all the *Chinese* historiographers, are also of the same sentiments <sup>b</sup>.

China not  
peopled so  
early as the  
Chinese  
believe.

5. THIS likewise in some measure appears from what we have advanced in the history of the *Tartars*. It has there been rendered probable, that a great part of *China* was very thinly peopled, if not quite void of inhabitants, so late as the year before Christ 637. when the *Scythians*, under the conduct of *Madyes*, made an irruption into the *Upper Asia*. From whence it will follow, that little credit is due to those annals which make *China* to have been a powerful empire above two thousand years before. For, that it was then absolutely uncultivated, upon the former supposition, there is not the least reason to doubt. This argument might be pushed farther, and insisted upon in a more copious manner, were there any need of it; but, as this is not the case, we think it sufficient just to have hinted it to our readers here <sup>i</sup>.

*Shun* later  
than the  
Chinese  
believe.

6. WE are informed by some *Chinese* historians, followed by Father *Martini*, that the *Tartars* first made an irruption into *China*, in the reign of *Shun*. If this be admitted, it will absolutely overturn the high antiquity of *Shun*, and his predecessors, as well as the authority of those historians in the point before us. For, the *Tartars* never committed any hostilities against the *Chinese*, even according to their own historians themselves, before the time of *Ogus Khan*. Now, from what has been already observed, no one can suppose that prince to

<sup>b</sup> *Fouquet*. *reß. critiq. sur hist. anc. peupl. tom. ii. p. 402.* Vid. etiam not. ad *Du Hald.* in introduct. sub fin.

<sup>i</sup> See the history of the *Turks*, *Tartars*, and *Moguls*, towards the beginning and the end.

have been prior to *Madyes*, and consequently to have preceded Christ above six hundred and forty years. Nay, supposing the *Tartars* to have been the descendents of the proper *Scythians*, which we think cannot well be denied, they could not have penetrated into *China* till many ages after *Madyes*; since the *Scythians* themselves only began to make a figure in the reign of that prince, having been before confined to a small extent of territory near the eastern bank of the *Volga*. Nor can we think it probable, that the name of *Tartar*, or *Tatar*, was known even among the *Chinese* till long after the *Scythians* made themselves masters of the *Upper Asia*; which conquest their later posterity have not scrupled to extend even to *China* itself. But such a romantic turn as this is common to all the eastern writers, especially those of not a very antient date; and therefore no manner of stress is to be laid upon it. We might here expatiate more largely upon the point in view, did we not choose to reserve a full and particular discussion of it for the modern history of *China*.\*

7. BUT though the greatest part of the *Chinese* history, to the commencement of the first dynasty, is apparently fabulous, yet still in this there may be discerned some faint glimmerings of truth. This has been clearly deduced by *Bayer* and *Menzelius*, two most eminent critics in *Chinese* literature, from the beginning of the book intituled *Siao ul lun*, or, in *Latin*, *Origines Sinicae*. These learned men have found some affinity between the *Puen ku*, or *Puoncu*, i. e. the first antiquity, as also the *Tay ku*, i. e. the highest antiquity of that book, and the vast ocean of eternity that preceded the creation of the world. The former believes, that the *WATER*, or *LIQUID MASS*, of the *Siao ul lun*, terminating the highest antiquity (or eternity preceding the creation of the world), and separating it from time, as well as the system that followed, resembles the *chaos* of *Ovid*, and the *tohu vabohu* of the sacred historian. The *Tien hoam xi*, *Ty hoam xi*, and *Gin hoam xi*, i. e. The august family of heaven, the august family of earth, and the august family of men, of the *Siao ul lun*, that immediately come after the *LIQUID MASS*, *M. Bayer* proves to denote the creation of the heavens, of the earth, and of man. Nor are we to be surprised at the expression of *hoam xi*, the

Something  
of truth in  
their anti-  
ent history.

\* MART. MARTIN. ubi sup. p. 46. HERODOT. lib. i. THEOPHILUS SIGEFRIIDUS BAYERUS de origin. & prisc. sedib. Scythar. Comment. acad. scient. imperial. Petropolit. tom. i. p. 385—424. Petropoli, 1728. & tom. iii. p. 295—350. Petropoli, 1732. ABU'L GHAZI BAHADUR KHAN'S genealogic. hist. of the *Tatars*, par. ii. c. 2. MIRKHOUD, & D'HERBEL. biblioth. orient. p. 685.



*august family*, when it is applied to the heavens, and to the earth; since the greater part of the pagan world, in the earlier ages of idolatry, believed the heavens, the earth, and the celestial orbs, to be animated by spirits, or intelligences of a middle nature between men and the Supreme Being. In like manner the *nieu gin*, or *nine men*, of the *august family of men*, mentioned by the *Siao ul lun*, according to M. Bayer, point at the nine antediluvian generations preceding *Noah*, who may be considered as the second father of mankind. In the afore-said book, *Fo-hi*, who is placed at the head of those generations, is said to have had for his wife one *Niu-Kua*. Now *Kua*, or *Qua*, can by no means be deemed remote from חַוָּה *Chava*, or *Chaua*, *Adam's* consort; which seems to imply, that *Adam* and *Fo hi* were the same person. *Fo hi* is represented as having the head of a man, but the body of a serpent. Now among the antients a serpent was the symbol of a man or people sprung out of the earth. This representation, therefore, intimates *Fo-hi* to have had such an original; and consequently seems to imply, that the earliest *Chinese* were informed, by tradition, that God *formed man of the dust of the ground*. We are told, that *Whang-ti*, or *Hoam-ti*, appointed *Ta-nau*, or *Ta-Nao*, to form the sexagenary cycle; and that he was the inventor of barks, or small vessels. Now, as from the *Chinese* series of antediluvian generations above-mentioned it appears, that *Whang ti*, or *Hoam ti*, may be supposed to have answered to *Noah*, we may consider the name *Ta Nao*, or *great Nao*, and the *invention of barks*, alluding to the construction and use of the ark, as pointing at the same patriarch. In fine, these, as well as other instances that there occur, amount to a plain proof, that something of truth may be extracted even from the fabulous history of the *Chinese*; and that this nation had some obscure traces of the cosmogony, the origin of man, the universal deluge, and other points handed down to us in the clearest light by the sacred historian<sup>1</sup>.

<sup>1</sup> TH. SIG. BAYER. *mus. Sinic. tom. i. in præfat. p. 69. & tom. ii. MENZELIUS apud Bayer. comment. origin. Sinicar. p. 267, 268, 269, 270, &c. Petropoli, 1730. ABDALLAH ABU SEID. BRIDAU. hist. Sin. Lib. Sin. dict. SIAO UL LUN apud Bayer. ubi supra, p. 259—267. POCOCK. not. in specim. hist. Arab. p. 138. GOLLII not. ad Alfragan. p. 251. MAIMONID. in more nevochim. HOTTINGER. hist. oriental. lib. iv. c. 8. HYDE relig. vet. Persar. hist. cap. i. p. 2, 3, & alib. Univ. hist. vol. xviii. p. 381, 382. HERODOT. in Cli. DIOD. SIC. & LUCIUS AMPELIUS apud Bayer, ubi sup. p. 291. Gen. c. ii. v. 7. MAR. MARTIN. hist. Sinic. lib. i. p. 29. DU HALDE in *Whang-ti*.*

8. IT appears from hence, that the *Chinese* of later ages *The Chinese* have greatly corrupted their own antiquities. The traditional *nese have* notions they had received from their earliest ancestors relating to *corrupted* the cosmogony, the creation of man, the deluge, and the ante-*their own* diluvian world, they have ridiculously applied to the antient *antiqui-* state and monarchy of *China*; by which they have brought the history of their nation, especially the first part of it, into contempt, among the sober and rational part of mankind. However, all other nations have, in some respects, done the same thing. The *Chinese* have also reduced to their sexagenary cycle many transactions, handed down to them by their first progenitors, which happened long before the invention of that cycle, and by this means introduced great confusion into their chronology. Nor are we to be surprised at this, since they did not begin to compute their years according to that cycle, till long after the discovery of it; as the commencement of the *Olympic* games did not serve for an epoch to the *Greeks* till many years after that event happened; nor the restoration of *Rome* by *Romulus* to the *Romans* till the age of either *Fabius Pictor*, *Cato*, or *Varro*; nor, lastly, the birth of Christ to the *Christians* till the time of *Dionysius Exiguus*. In fine, that the *Chinese* annals cannot be depended upon, may be inferred even from *Confucius* himself, who more than hints the inaccuracy of them; nay, that many of the oldest materials for such annals had been destroyed before he wrote. The present antient memoirs, therefore, that are obtruded upon us by the Jesuits and the *Chinese*, must be allowed modern (D) productions, in comparison of the times to which they pretend to relate; so that scarce any thing certain can be deduced from them, though some faint emanations of truth may now-and-then appear<sup>m</sup>.

9. As

<sup>m</sup> TH. SIG. BAYER. ubi sup. p. 324. CONFUCIUS apud Bayer. ubi sup. p. 328, 329. ut & ipse BAYER. ibid.

(D) In confirmation of what is here advanced, it may be observed, that neither we nor the *Chinese* have any thing more than fragments of the classical or canonical books, and those, as it is natural to suppose, greatly corrupted. The emperor *Sbi-wbang-ti*, in the year before Christ 213. ordered all the copies of books in the empire, except those written

by lawyers and physicians, to be burnt; which was done accordingly. Nay, in order totally to destroy the memory of every thing contained in them, he commanded a great number of learned men, the next year, to be buried alive, that they might not find out a method of transmitting to posterity the historical memoirs of the empire, which he

was

What we  
are to  
think of  
their most  
ancient hi-  
storical  
memoirs.

9. As the *Chinese* were almost totally ignorant of every branch of literature, when the Jesuits first came among them, what credit can be deemed due to their accounts of things preceding even the historical period of the *Greeks*, who were a learned, curious, and rational nation? Their great philosopher *Confucius* complains of a want of genuine historical memoirs in his time; and yet now the Jesuits, in conjunction with the modern *Chinese*, pretend to give a clear and authentic history of the monarchs of *China*, who lived two thousand years before that philosopher. Nothing certainly can be more absurd than such a pretension (E); and yet it would be unjust to deny

was resolved to annihilate. He was inspired with this resolution by a vanity peculiar to himself. For, being in reality the first absolute emperor of *China*, he was desirous of burying all the acts and exploits of his predecessors in oblivion, that his own achievements might shine with the greater lustre. This emperor also, in order to prevent the sudden incursions of the *Tartars*, as he gave out, but probably to indulge the same unaccountable vanity, built a wall from the sea to the extremities of the province of *Sben-fé*, the reality of which stupendous work would be now disbelieved, were it not still in being. *Fu-ti*, seventy-three years after the death of *Sbi-wang-ti*, having collected all the scattered fragments of historical memoirs that had, with the utmost difficulty, been preserved, obliged his subjects with an edition of these fragments. But it is probable, that they met with the same fate on this occasion that happened to the fragments of the *Sibylline* verses burnt with the *Capitol*, in the civil war between the senate and *Marius*, at *Rome*.

The latter, collected from various parts, were undoubtedly so corrupted, as to retain scarce any resemblance of the originals; and the former, as we have great reason to believe, have had so many interpolations and corruptions foisted into them, that they agree in few particulars with those ancient productions whose names they bear (4).

(E) This most evidently appears from the translation *M. Bayer* has given us of the *Chun sien* of *Confucius*. This contains a most rude, jejune, and imperfect account of the *Chinese* dynasties and reguli preceding the age in which he lived, that deserves not the name of an history. *M. Bayer*, therefore, very justly puts it upon a level with the rude memoirs of the better sort of farmers, and citizens, which contain nothing more than a plain and simple account of the most obvious and common events. Nor were the earlier *Greek* and *Roman* annals a whit more perfect or entertaining, according to *Fully*, and *Sempronius Asellio* in *Gellius*. Now, supposing the *Chun sien* to be really as old as *Con-*

(3) *Tb. Sig. Bayer. de Confucii libro Chun sien, in comment. acad. Petropolit. tom. vii. p. 366, 367. Petropoli, 1740. Du Halde in Sbi-wang-ti & in Fu-ti. Tacit. annal. lib. vi. c. 12.*

deny every thing those Fathers have related of the antient *Chinese*, since *Abdallah Beidauæus*, a *Persian* author, who wrote the history of *China* in the beginning of the fourteenth century, confirms some articles to be met with in them. We must, therefore, observe a medium between the two extremes which at present divide almost the whole literary world, and allow that the most antient historical memoirs of the *Chinese* are not intirely void of truth, though in the main they scarce merit the attention of the learned <sup>a</sup>.

<sup>a</sup> TH. SIG. BAYER. ubi sup. p. 29, 30, & alib. CONFUCIUS ubi sup. ABDAL. ABU SEID. BEIDAU. apud Bayer. pass. ut & ipse BAYER. ubi sup. p. 316.

*cius*, it was written about five hundred years before the birth of Christ. And, if the greatest and most learned man in *China* at that time was no better qualified to write history, or then had no better materials for one, what can we think of the *Chinese* historians or historical memoirs of the remotest ages? But there is the greatest reason to believe, that this book is far from being genuine, or coeval with *Confucius*. For the emperor *Schi-*

*whang-ti* destroyed all the historical memoirs in *China* about 267 years after the death of *Confucius*; and therefore but little of his historical works is probably now remaining. This single observation is sufficient to overthrow the authority of those romantic accounts of the first emperors of *China*, which the modern *Chinese*, and their adherents, would impose upon the world (5).

(4) Tb. Sig. Bayer. de Confucii libro *Chun cieu*, in comment. acad. Petropolit. vol. vii. p. 399--402. Petropoli, 1740. Cic. de orator. lib. ii. Sempronius Ajel-  
lio apud Gall. not. Attic. lib. iv. c. 18.

## C H A P. XXXIII.

*A Dissertation upon the Peopling of America.*

**A**MONG the moderns, the first effectual discoverers of Cristof. America were (A) *Cristoforo Colon*, or *Colombo*, and *Colombo Americo Vespucci*. The first of these was a *Genoese*, and *Americo* and the other a native of *Florence*, who had the honour *rico Ves-* to communicate his name to the new world. But we must puoci the  
not first modern

(A) He commonly goes under the name of *Christopher Colum-* bus; but the place of his nativity

is not perfectly known. Some say he was born at *Nervi*, others at *Cuzarso*, and others at *Bu-*

giesco,

effectual  
discover-  
ers of A-  
merica.

How A-  
merica  
was first  
peopled,  
not yet  
certainly  
known.

The anti-  
ents had  
some ob-  
scure  
knowledge  
of Ameri-  
ca.

The new  
world  
seems to  
have been  
known to  
the Phœni-  
cians.

not imagine, that this vast tract was intirely unknown to the antients; though, that they had a very clear or distinct knowledge of it, from any of their writings, does not hitherto fully appear <sup>a</sup>.

How the new world, or the immense continent called *America*, was first peopled, is a point that has, for above two centuries, exercised the wits and pens of the learned. Notwithstanding which, it is not, even at this time <sup>b</sup>, arrived at a decision. All, therefore, that we can at present do is, to oblige our readers with the most probable conjectures that have been hitherto offered on this head.

THAT the antients had some faint notion of *America*, we have already observed; and, in support of that observation, several reasons might be offered, besides those already touched upon, were it in any manner necessary. But as this is not the case, we shall proceed directly to shew how *America* might at first have been peopled <sup>c</sup>.

As the new world is at such a prodigious distance from the land of *Shinar*, from the principle we have all along gone upon, it follows, that this continent had no colonies settled in it till many ages after the dispersion. When, therefore, the *Phœnicians* first came thither, which seems to have happened a considerable time before the days of *Plato*, they, in all likeli-

<sup>a</sup> FERD. COLON. vit. Christ. Colon. JOH. MARIAN. lib. xxvi. c. 3. JOSEPH. ACOSTA de natura novi orbis, lib. i. Jo. PET. MAFÆUS in hist. Ind. l. i. CASP. ENS in hist. Ind. l. i. c. 2. Vid. etiam decret. Pontif. apud Jo. Marian. ubi sup. & GOTTLÖB KRANZ. compend. hist. civil. ab orbe condito usque ad ann. secul. xviii. vigesim. p. 389, 390. Wratislaviz, 1721. <sup>b</sup> GEOR. HORNIIUS de origin. gent. American. lib. i. c. 2. p. 17. Hagæ Comit. 1652. LESCARTOTUS apud Hornium, ibid. PEREIR. Præadam. exercit. c. 8. WHISTON'S supplem. to the lit. accomplishm. of Script. prophec. p. 130—133. FERD. COLUMB. ubi sup. p. 622. GULIELM. NICHOLSONII epist. in dissertat. philologic. a Joan. Chamberlayn. edit. p. 19. Amstelædami, 1715. <sup>c</sup> Univers. hist. vol. xviii. p. 250.

giesco, all small towns near the city of *Genoa*, and upon the *Genoese* coast. Others will have him a native of *Savona*, others of *Genoa* itself, and others of *Piacenza*. In this last city several of his ancestors lay interred; notwithstanding which, his son *Fer-*

*dinand Columbus*, who wrote his life, seems to take him to have been born in the territory of *Genoa*. But for a full and particular account of the first discoverer of the new world, we must refer our readers to the history of *America* (1).

(1) *Ferd. Columb. vit. Christ. Col. c. 1, 2.*

hood, found but few inhabitants there. However, that they contributed towards the planting of it, we have pretty good reason to believe. For, that they actually sailed to this country, appears probable from *Plato* himself, *Crantor* his first interpreter, and *Marcellus* an *Ethiopian* historian. Nor will this, after what has been already advanced, be disputed by the learned <sup>1</sup>.

ACCORDING to *Hornius*, the *Phœnicians* made three remarkable voyages to *America*. The first under the conduct of *Atlas*, whom *Plato* in his *Critias* calls the son of *Neptune*; the second, when, sailing along the coast of *Africa*, they were driven by a tempest to the remotest parts of the *Atlantic* ocean, and came at last to a vast island in a western direction from *Libya*; and the third, when the *Tyrians*, in the days of *Solomon*, went for gold to *Ophir*. But this last voyage, it must be owned, is not sufficiently supported by antient history <sup>2</sup>.

HOWEVER, that colonies from other nations, besides the *Phœnicians*, crossed the *Atlantic* ocean, and landed in *America*, cannot well be denied. Such an opinion seems to have been countenanced by *Aristotle*, as well as those authors whose testimonies have been already produced; tho' it must be confessed, that what has been hinted by them in the point before us, is so clouded and obscured with fable, that it will afford us but little light in our present inquiry. And yet, as all fabulous relations contain something of truth, both *Perizonius* and *Cellarius* seem to have inferred from thence, that the new world was not intirely unknown to the remoter ages of antiquity. Nay, the former of those learned men was convinced, that neither the *Egyptians*, nor the *Carthaginians*, were void of some traditional knowledge of *America*; since he believed, that they communicated some such knowledge to other nations. Which if we admit, it will from thence follow, that some of the antient *Egyptians* and *Carthaginians* had probably been there, and contributed towards the plantation of that prodigious continent, as well as the *Phœnicians*. Nay, the author of the book *de mirabilibus audit*, supposed to be *Aristotle*, expressly asserts the *Carthaginians* to have discovered an island beyond *Hercules's* pillars, abounding with all necessaries, to which they frequently sailed, and there several of them even fixed their habitations. But the senate, adds he, would not permit their subjects to

Some of the old Egyptians and Carthaginians probably sailed to America.

<sup>1</sup> PLAT. in *Timæo* & in *Critia*. THEOPOMP. apud *Ælian*. var. hist. lib. iii. c. 18. CRANTOR in *Plat.* ubi supra. MARCELL. apud *Procl.* AMMIAN. MARCELLIN. CHRIST. CELLAR. additament. de novo orb. p. 251, 252. Lipsiæ, 1706. Univ. hist. ubi sup. <sup>2</sup> HORNIIUS de origin. gent. American. lib. ii. c. 6, 7, 8. Vid. etiam PLAT. in *Crit.* & DIOD. SIC. lib. v. c. 19.

go thither any more, lest this should prove the depopulation of their own country <sup>f</sup>.

*Some of the Americans descended from the Egyptians and Phœnicians.* FARTHER, that some of the *Americans* were descended from the *Egyptians* and *Phœnicians*, may be rendered probable from several considerations. 1. The *Phœnicians* built cities beyond the streights of *Hercules*, and had many great ships in the remotest seas, with which, being infested by wars at home, they sought for new settlements in the *Atlantic* ocean. 2. The distance of *America* from the most western coasts of *Spain* and *Africa*, cannot be urged, with any colour of reason, against the opinion of those learned men, who suppose the *Phœnicians* to have had an early knowledge of the *Americans*. For, that the *Tyrians* and *Sidonians*, a branch of the *Phœnicians*, were celebrated in antient times for passing over the seas, and their skill in maritim affairs, we learn from Scripture. These *Phœnicians*, therefore, at least might have sailed to *America* either in quest of new discoveries, for which they were so famed, or for the sake of a farther extension of commerce. Nay, they might have been joined by other *Canaanites*, or *Phœnicians*, since a body of those who fled from *Jeshua* settled in the most western part of *Africa*, upon the coast of the *Atlantic* ocean, as we learn from *Procopius*. 3. Some learned men believe, that the islands denominated *Cassiterides* by the antients were those called by the moderns the *Azores*. Now, that the *Phœnicians* were well acquainted with these islands, from whence they might easily sail to *America*, we find asserted by *Strabo*. 4. Some of the *Americans*, when the *Spaniards* first arrived among them, had several civil and religious rites, customs, and institutions, which were plainly of a *Phœnician* and (B) *Egyptian* original. Nor is this to be wondered at,

<sup>f</sup> ARISTOT. de mund. c. 3. & de mirab. audit. CHRIST. CELLAR. ubi supra, p. 253. JACOB. PERIZON. in Ælian. var. hist. lib. iii. c. 18.

(B) In confirmation of what is here advanced, we may observe, that in *America* there are found many proper names, as well as civil and religious institutions, customs, &c. which seem plainly to be of a *Punic* or *Phœnician* original. Several odd *Egyptian* customs also prevailed in *Peru* and *Nicaragua*, when the *Spaniards* first came thither. All

which may be considered as ample proofs of the consanguinity of the *Phœnicians*, *Egyptians*, *Carthaginians*, and some of the *Americans*. But for an enumeration of those proper names, customs, civil and religious institutions, &c. our readers must have recourse to *Hornius*, who has been very prolix on this head (2).

(2) *Hornius ubi sup. lib. ii. c. 10. p. 105, 106, 107.*

THE *Mexicans*, and other *American* nations, we are told, *rent The Israelites not the*  
*their garments*, in order the more effectually to express their grief *on any melancholy occasion.* The *Hebrews, Persians, Greeks, progenitors*  
*Sabines,* and *Latins*, according to various authors, also did the *of the A-*  
 same. From whence some persons may possibly imagine, that *mericans.*  
 the aforesaid *Americans* deduced their origin from one or more  
 of those nations. But this is too slender a foundation to erect  
 such a superstructure upon. So that *Manasseh Ben Israel* has  
 wrongly concluded from hence, that the *Israelites* were the  
 progenitors of the *Americans*. But we shall not expatiate  
 farther upon this chimerical notion here, since it has been  
 fully and amply refuted by the learned *Theophilus Spizelius*, to  
 whom, for farther satisfaction, we must beg leave to refer  
 our curious and inquisitive readers <sup>h</sup>.

FATHER

\* HORNIIUS ubi sup. & alib. ISA. c. xxiii. v. 2, 3, 4-7, 8.  
 STRAB. lib. i. & lib. iii. PROCOP. de bel. Vandal. lib. ii. c. 10.  
 p. 257. ANTON. HERRER. & JOSEPH. ACOST. de natur. nov.  
 orb. pass. BOCHART. Chan. lib. ii. c. 1. & alib. pass. AUGUST.  
 PFEIFFER. oper. philologic. tom. i. p. 44. Ultraject. 1701. GU-  
 LIELM. NICOLSONUS ubi sup. Mœurs des sauvages Amériquains  
 comparées aux mœurs des premiers temps. Par le P. LAFITAU,  
 &c. A Paris, 1724. Univ. hist. vol. xvi. p. 34. <sup>h</sup> MA-  
 MASS. BEN ISRAEL apud August. Pfeiffer. dissert. philolog. tom. ii.  
 p. 998. ut & ipse AUGUST. PFEIFFER. ibid. CURT. de reb. gest.  
 Vol. XX. M Alexand.



FATHER *Lafitau*, in the practice of the present *American* savages, has endeavoured to discover some vestiges of the remotest antiquity. He doubts not, that *America* was known to the antients. A passage out of *Diodorus Siculus*, and another out of *Pausanias*, have convinced him of it; tho' the latter, in our opinion, by no means comes up to the point. He believes, that most of the *American* nations derive their origin from those barbarians who were possessed of *Greece*, and its islands; from whence having sent many colonies abroad during a long series of ages, they were at last obliged to go away, and disperse themselves into several countries, being expelled by other nations. Now, admitting this notion to be true, which some of our readers perhaps will not so readily grant, it by no means interferes with what has been just advanced. For, that the *Pelagæi*, who first peopled most parts of *Greece*, were of the same extraction with the *Phœnicians*, is probable enough; and that both the *Egyptians* and *Phœnicians* sent colonies into that country, will not be denied by any person in the least acquainted with antient history<sup>i</sup>.

II. BUT though the *Phœnicians*, *Egyptians*, and *Carthaginians*, might have planted some colonies in this vast region, yet the bulk of the inhabitants must certainly have deduced their origin from another part of the world. Had the *Phœnicians* and *Egyptians* peopled even a considerable part of *America*, it could not possibly have been taken so little notice of by the antients, even though both those nations had industriously endeavoured to conceal their western discoveries. For, in that case, there must have been a constant and perpetual communication kept open between *America*, *Egypt*, and *Phœnicia*, and a very extensive trade carried on between them; so that many particulars relating to the new world must necessarily have transpired. Nor, could even the sailors themselves, who navigated the *Phœnician* ships, have omitted divulging many accounts of what they observed on this vast continent, some of which would undoubtedly have been transmitted down to us<sup>k</sup>.

THAT, therefore, the *Americans* in general were descended from some people who inhabited a country not so far distant from them as *Egypt* and *Phœnicia*, our readers will, as we apprehend, readily admit. Now no country can be pitched

Alexand. l. iv. HERODOT. in Thal. & Uran. DIOD. SIC. l. xvii. LUCIAN. dial. de luct. LIV. lib. i. VIRG. Æn. xii. DIONYS. HALICARNASSENS. antiquit. Roman. lib. vii. THEOPHIL. SPIZEL. apud Pfeiffer. ubi sup. <sup>i</sup> P. LAFITAU ubi supra. DIOD. SIC. lib. v. p. 208. PAUSAN. in Attic. p. 21. Univ. hist. vol. xvi. p. 34. <sup>k</sup> HORN. lib. i. c. 11. p. 58—61.

upon so proper and convenient for this purpose as the north-eastern part of *Asia*, particularly *Great Tartary*, *Siberia*, and more especially the peninsula of *Kamtschatka*. That probably was the tract through which many *Tartarian* colonies passed into *America*, and peopled the most considerable part of the new world. This at present is the most prevailing opinion among the learned; nor will any sober intelligent person, we persuade ourselves, refuse his assent to it, after he has maturely weighed the following observations<sup>1</sup>.

1. THE genius, manners, and customs, of the *Americans*, have little affinity with those of the *Europeans*, the more civilized *Asiatics*, or any of the *African* nations. It is, therefore, reasonable to suppose, that their progenitors were seated in some of the barbarous parts of *Asia*. Now, as the north-eastern *Asiatic Tartars*, *Siberians*, and the people of *Kamtschatka*, had such a situation; from them, as from their proper source, we must derive the greatest part of the *American* tribes<sup>m</sup>.

2. MANY of the *Americans*, in their idolatry, savage disposition, barbarous qualities, and singular customs, vastly resemble the north-eastern *Asiatics*, particularly the *Tartars*, and natives of *Kamtschatka*. The *Algonkins*, according to *La Hontan*, rove about from one spot of ground to another, like the *Scenite Arabs* and *Tartars*, having neither cities, towns, nor any fixed habitations. The *Peruvians* hang their dead on trees, as do the people of *Kamtschatka*. The *West-Indians* live in houses, or huts, erected on four posts, into which they ascend by a ladder; and in such cottages as these dwell the inhabitants of *Kamtschatka*. The men of *California* go naked, are of a swarthy complexion, and live chiefly upon fish; all which holds true of the *Kamtschatkians*. The *Tungusi*, *Ostiacks*, and other neighbouring nations, worship the devil with their enchanting drums; and that the antient inhabitants of *Virginia* paid divine honours to infernal spirits, and were addicted to enchantments and conjurations, we learn from some good authors. Other customs wherein they agreed might here be mentioned, were not the point insisted upon obvious to all, who have perused the best accounts hitherto published of those remote nations<sup>n</sup>.

<sup>1</sup> M. VON STRAHLENBERG's introduction. p. 80. See likewise his historical geographic. description of the N. and E. parts of Eur. and Af. p. 392.

<sup>m</sup> GEORG. HORN. de orig. gent. American. lib. i. c. 4. p. 38—44. M. VON STRAHLENBERG ubi sup. & alibi.

<sup>n</sup> HORN. de origin. gent. American. lib. iii. c. 3. p. 117—143. Vid. etiam p. 216. HARRIS's introduction. p. 12. LA HONTAN. vol. i. p. 18. VON STRAHLENBERG's introduction. p. 80. HARRIS's collection of voyages. vol. i. p. 842—848. ATL. geogr. vol. v. p. 710, 711. VON STRAHLENBERG's appendix. p. 463. (127).

3. THERE is great reason to believe, that some of the western provinces of *North America* must either be continuous to, or at no great distance from, the north-eastern part of *Asia*; though which of these is true, we are not at present informed. However, it is highly probable, that to the east of *Kamtschatka*, or, as the *Chinese* call it, *Jecco*, and the *Germans* *Jedso*, there is an immense tract approaching to north *America*; and that even to this day there remains at least a kind of communication between them, by means of a chain of islands. It may also be supposed, that *Asia* and *America* were formerly connected by an isthmus, which might have been destroyed by an earthquake. Such a supposition will be supported by the authority of those writers, who have rendered some parallel instances credible. The disjunction of *Britain* from *Gaul*, and *Spain* from the continent of *Africa*, we have already touched upon. As for the communication between *Asia* and *America*, this seems very agreeable to truth, not only from what has been advanced by *Reland*, but from the discoveries made by the *Russians*, an account of which we find in the public prints towards the latter-end of the year 1737. According to those prints, some of the *Czarina's* subjects touched, a little before that time, at several islands which lay at a good distance in an eastern direction from *Japan* and *Kamtschatka*, and consequently between those countries and *America*. The people of these islands, in some points, are said to resemble the *Japanese*, and to use pieces of money with characters not unlike those of *Japan* upon them. The learned Mr. *Leonard Euler*, Professor of mathematics, and Member of the Imperial Society at *Petersburgh*, seems to imagine, that the north-eastern cape of *Asia* discovered by captain *Behring* is not thirty degrees off the last-known head-land of *California*; but the ingenious Mr. *Dobbs* places them at a much greater distance from each other. Be that, however, as it will, that the sea between the most north-eastern coast of *Asia*, and the most western part of *California*, allowing such a sea to exist, is interspersed with many islands at no great distance from each other, may be very naturally supposed. Nay, if any credit may be given to the advices received from *Petersburgh* the last year, the connection of *Asia* and *America*, or at least the communication between them by means of such islands, is as good as discovered. We shall, therefore, drop this topic at present, and perhaps resume it hereafter, if the *Russians* should think proper to impart to the world the discoveries they pretend to have made °.

## 4. THAT

\* M. VON STRAHLENBERG's histori geographic. descript. of the N. and E. par. of Europ. and As. p. 392. ADRIAN. RELAND. in dissert.

4. THAT part of *America* next to *Asia* is much more populous than the remoter eastern provinces, or kingdoms; which is a manifest indication, that this was first planted by colonies coming from the nearest parts of *Asia*, who settled here, and afterwards spread themselves gradually over the new world. From whence we may conclude, that the bulk of the *Americans* are descended from the *Tartars*, *Siberians*, and people of *Kamtschatka* P.

5. WE are told, that though the *Spaniards* found the continent of *America* full of wild beasts, yet none of them were to be met with in any of the islands which lay remote from that continent. This *Acosta* asserts to be true, on strict examination, of *Cuba*, *Hispaniola*, *Margarita*, *Dominica*, *Jamaica*, &c. And this has been observed in other islands discovered since *Acosta's* time. *J. De Laet* also says, that there were no such birds in any of these islands as could not fly far, such as partridges, &c. From whence it may be inferred, that *America* received many of its animals, and even men too, from some part of the world nearer to its continent than were *Cuba*, *Hispaniola*, *Jamaica*, &c. Now, as this must have been some of the north-eastern districts or provinces of *Asia*, it undoubtedly was, in a great measure, peopled, and stocked with animals, from thence. Nor can it be supposed, that the eastern extremity of *Asia* is very remote from the western one of *America*, if one of these be not continuous to the other q.

6. THE people inhabiting the extreme north-eastern part of *Asia* intirely want horses, those animals not being able to live in so cold a region. Now no horses were found in *America*, at the first discovery of it by the *Spaniards*; so that in several places the natives used rein-deer, and large mastiff-dogs, instead of them, as many of the posterity of the antient most northern *Scythians* or *Tartars* did. This seems to support what has been before advanced; and therefore we cannot concur with *Grotius*, when he urges the want of horses in *America* as an argument against any plantation of *Scythian* or *Tartarian* colonies there r.

differt. de ling. American. Philosoph. Transact. for the months of *January* and *February*, 1747. p. 421—424. Philosoph. Transact. for the months of *March*, *April*, and *May*, 1747. p. 471—476. P HORN. ubi sup. p. 137—143. HARRIS's introduct. p. 12. 14. Lond. 1705. BREREWOOD. enquir. c. 13. p. 96. GUL. NICOLSON. ubi sup. p. 20. HEYILN's cosmograph. p. 947. q JOSEPH. ACOSTA de natur. nov. orb. lib. i. J. DE LAET apud Georg. Horn. de orig. gent. American. p. 99. HARRIS, ubi supra, p. 9. r HORNIIUS ubi sup. p. 137—149. THUAN. lib. lxvii. Vid. etiam HAR. ubi sup. p. 12, 13.

7. THE *Chichimecæ*, a barbarous people, in their roving manner of life, and many of their customs, much resembling the *Tartars*, came into *Mexico*, according to the *Americans* themselves, about seven hundred years after the birth of Christ. As, therefore, about the year of Christ 400. the *Scythians* or *Tartars* so overstocked their country, that they were obliged to disperse into various parts of the world, some of them at that time probably found their way into *America*, over a considerable part of which they might spread themselves in 300 years. This they might do, either by advancing westward to the *Frozen Sea*, and *Nova Zemla*, from whence they might easily pass over to *Groenland* (C), separated from north *America* only by *Davis's Straights*; or by moving in an eastern direction towards the peninsula of *Kamtschatka*. But, for various reasons that might be assigned, it is not likely, that any great number of people could attempt the former passage; and therefore it must be allowed, that the most considerable body of planters migrated out of the north-eastern part of *Asia* into the new world<sup>1</sup>.

8. It appears from *Solinus*, *Ammianus Marcellinus*, and *Paulus Venetus*, that *Scythia*, or *Tartary*, and *Hyrkania*, abounded with tigers, lions, bears, and deer. Nay, we learn from *Pliny*, that there was a vast variety, as well as multitude, of wild beasts, in the great *Tartarian* solitudes; and that the

<sup>1</sup> HORNIIUS de orig. gent. American. lib. iii. c. 4, 5. HARRIS, ubi sup. p. 13, 14.

(C) This country is considered as part of the *American* continent both by *Hornius* and *Grotius*. The latter of these authors believes, that some colonies from *Norway* found their way into *Groenland*, and afterwards into *Estatiland*, which he takes to be part of *America*. But this opinion is, for various reasons by them assigned, rejected by *Laet* and *Hornius*. As, according to some authors, there is but a short passage to *Groenland* from *Lapland* and *Nova Zemla*, and the sea between those countries is interspersed with many islands; and as this sea may be easily passed by

small boats, or canoes; a few *Scythians*, *Tartars*, or *Siberians*, might possibly reach *America* by the way of *Groenland*. The similitude of person, disposition, and manner of life, observable in some of the *Groenlanders*, *Samoiedes*, *Tartars*, and *Americans*, renders probable enough such a supposition. But the limits of this dissertation will not permit us to expatiate farther upon this point here; so that we must refer the curious and inquisitive part of our readers to *Hornius*, for a full and particular discussion of it (3).

(3) *Grotius* apud *Horn*, de orig. gent. American. lib. iii. c. 5, 6. p. 149---152. et *ipse* *Horn*, *ibid*.

country, in many places, was rendered a desert by those beasts. As, therefore, these animals are found in *America*, we may reasonably presume, that they came from thence, though how this passage was effected, we cannot pretend to determine, till we see what relation the eastern extremity of *Asia* bears to the western one of *America*. Farther, in the immense solitudes and forests of *Russia* and *Tartary*, there may be many strange species of wild creatures unknown to us, especially as new animals are frequently exhibited to our view; so that the multitude of strange beasts, as well as birds, to be met with in *America*, may be easily conceived to have got thither from *Tartary* by the eastern passage. This will amount to a reasonable presumption, that such a passage was the most natural, and consequently that the largest number of planters came to the new world from *Tartary*, *Siberia*, *Kamtschatka*, and the other most north-eastern regions of *Asia*†.

9. NOR can any objection to what has been advanced be drawn from the supposed impossibility of the *Scythians* or *Tartars* being ever induced to undertake so long and dangerous a migration. For we are informed by *Pliny* and *Ammianus Marcellinus*, that the *Scythian Cannibals*, or man-eaters, depopulated all the neighbouring country, obliging the inhabitants to fly to the remotest regions, in order to seek out new habitations. The names of these cannibal nations have long been, in a great measure, lost; though there are the remains of two of them, according to *Hornius*, still in *America*; which may possibly give some light into the origin of some of the *American* tribes. About *Florida* we meet with a people called *Apalatci* and *Apalcheni*, which appear, by the affinity of their names, to have been the *Apalæi* of *Solinus*. That author joins these *Apalæi* with the *Massagetæ*, some of whose descendents likewise probably migrated into the new world. For we find the *Mazateca*, or *Masateca*, constituting one of the four nations of *New Spain*, and the *Massachasetæ*, *Massachuseta*, or *Massagasetæ* (which is still nearer to *Massagetæ*), situated in *New England*. The *Tambi*, an antient people of *Peru*, according to *Hornius*, came from the *Tabieni* of *Ptolemy*, from whom the promontory of *Tabis*, or *Tabin*, received its name. Hence we may conclude, that these *Tabieni* pretty nearly corresponded with the present *Jukagri*, *Koræiki*, *Tschucktschi*, *Liutori*, *Kamtschadali*, and *Kurili*, inhabiting the extremity of the north-eastern tract of *Asia* towards the aforesaid promontory; and consequently that the north-eastern *Asiatic Tartars*, *Siberians*,

† PLIN. SOLIN. AMMIAN. MARCELLIN. PAUL. VENET. apud Georg. Hornium & Har. ubi sup. VON STRAHLENBERG's introduction. p. 80.

and inhabitants of *Kamtchatka*, not a little contributed towards peopling the new world <sup>u</sup>.

10. THAT there was a second migration of the *Hunns*, *Alans*, *Auares*, *Turks*, *Tartars*, *Moguls*, *Parians*, and other *Scythian* nations, into *America*, we learn from *Hornius*. The *Hunns*, or at least a branch of that people placed in the farthest part of *Asia*, had the appellation of *Cunadani*, or *Canadani*, from *Cunad*, a place not far from the sea, where some of them had their situation. Hence we find a city in the *Upper Hungary*, built by their descendents, denominated *Chonad*, or *Chunad*; the inhabitants of which, and those of the neighbouring district, still retain the name of *Chonadi*, or *Cunadi*. From these *Hornius* believes the natives of *Canada* to have deduced both their origin and denomination. And, as an author of good credit assigns the *Huyrones* habitations in the neighbourhood of the *Moguls*, he thinks, that these *Huyrones* were the progenitors of the *Hurons*, seated not far from *Canada*; and that the *Hunni*, or *Chuni*, in conjunction with the *Alani*, to whom they were neighbours, were likewise the ancestors of the *Chonsuli*, a people about *Nicaragua*. The same writer also supposes the *Parii*, an antient *Scythian* nation, to have spread themselves over the region of *Paria* in *America*. Farther, as *Herodotus* mentions a *Scythian* or *Tartar* people called *Napæ*, and another denominated *Pali*, he conjectures, that the *Nepi*, in the island of *Trinidad*, came from the former, and the *Otapali* in *Florida* from the latter. The *Turks* seem to have been called *Iyræ* by *Herodotus*, and were, according to *Hornius*, the fathers of the *Iroquoi*, or *Iroquois*; nay, as the *Hyrceanians* were descended from the *Iyræ*, and in their own language had the name of *Tzuruki*, he takes the *Souriquoi* to have been also their posterity. The *Mexican* words *Teu* and *Tepec*, importing *God*, and a *mountain*, had likewise the same signification in the antient *Turkish*; which he considers as a confirmation of the truth of his opinion. Some traces of the *Moguls* may be observed in the *Tamogali*, and the *Mogoles* about the *Rio de la Plata*. *Choten*, or *Chotena*, *Baita*, and *Tangur*, or *Tanguth*, are local proper names in *Great Tartary*; and with these *Coton* in *Chili*, *Paita* in *Peru*, and *Tangora* in the same country, very well correspond. The *Mexican* local proper names generally end in *an*, as *Teutitlan*, *Coatlan*, *Hazatlan*, *Quezatlan*, *Petutlan*, &c. as do also those of the *Tartars*, *Indians*, and other eastern nations. Many of

<sup>u</sup> PLIN. AMMIAN. MARCELLIN. apud Hornium & Har. ubi sup. HORN. de origin. gent. American. lib. iii. c. 4, 5. HARRIS's introduct. p. 14, 15. VON STRAHLENBERG's introduct.

the *Scythian*, or *Hunnian*, &c. proper names, had the particle *Al* prefixed to them; which frequently happened to those of *Jucatan*, and the adjacent parts of *North America*. An *American* king named *Tatarax* reigned formerly in *Quivira*, who seems to have been of *Tartar* extraction. For, the antient *Turks* and *Tartars* frequently annexed the particle *ax* to the proper names of their princes, and the word *Tatar* or *Tartar* occurs in that of this monarch. Nay, that the *Americans* imitated the *Turks* and *Tartars* in the aforesaid particular, appears from those *American* kings called *Stalderax*, *Almerax*, *Merebax*, and *Naguatax*; as also from *Atzlan*, an antient name in the kingdom of *Mexico*, answering exactly to that of *Atzlan Beg*, a *Turkish* prince in *Natolia*, about the year of Christ 1300. From all which we may infer, to omit other instances of this kind which might be produced, that the greatest part of the antient inhabitants of the new world deduced their original from the above-mentioned north-eastern *Asiatic* nations<sup>v</sup>.

11. THE *Epicerini*, a people of *Canada*, when the *Europeans* first came among them, asserted, that, very far from them, in a western direction, there lived a nation who affirmed, that foreign merchants, without beards, in great ships, frequently visited their coasts. We are also told, that in *Quivira* several ships have been found, whose sterns were adorned with silver and gold; which was a distinguishing characteristic of the *Chinese* and *Japanese* ships, according to some good authors. That some *Chinese* vessels of considerable force were found wrecked in the *Mare del Nord* above *Florida*, which might have been the same with those seen at *Quivira*, we learn from *Acosta*. In *Quatulca* too a tradition prevailed, intimating, that foreign merchants, after a long journey from the westward, arrived there; and that these merchants were clothed in silk. From whence we may collect, that the *Chinese* visited *America*, and communicated some of their customs to the people of that country, especially as the *Chinese* manner of writing sufficiently agrees with that of the *Americans*. But we are not inclined to believe, that any considerable number of the native *Chinese* ever settled in the new world, that nation being so passionately fond of their own country, as has been already observed. From what has been just advanced, as well as from what follows, it appears, that the *Japanese* had also an intercourse with the *Americans*. The *Chiapaneca*, a nation in this vast region that came

<sup>v</sup> HORN. ubi supra. HAR. introduct. p. 14, 15. VINCENT. specul. historic. HERODOT. lib. iv. JOSEPH. ACOSTA de natur. nov. orb. pass. M. VON STRAHLENBERG's introduct. & historiographic. descript. of the N. and E. par. of Eur. and As. pass.



from *Nicaragua*, but originally from *Mexico* and *California*, by their name appear to be descended from some people left in *America* by the *Japanese*. The river, province, and lake of *Chiapa*, in the kingdom of *Mexico*, as well as *Ker-Japan* in the island of *Trinidad*, afford some traces of the *Japanese*. To which we may add, that, in the language of *Japan*, *Tonus* signifies the sun, moon, or stars; and also governors, kings, or princes: in agreement with which the *Mexicans* call the sun *Tanaticus*, and the moon *Tona*. In *Hispaniola*, *Taino* likewise signifies nobles or princes. The *Tartars* antiently called the *Japanese* *Zipangri*; and, when *Columbus* arrived at *Hispaniola*, and heard that part of this place was called *Zipangi* by the natives, he imagined himself to have come to the proper *Japan*. The word *Montezuma*, or *Motezuma*, the usual title of the emperors of *Mexico*, is plainly of *Japanese* extraction, *Motazaiuma*, according to *Hornius*, being the common appellation of the *Japanese* monarchs. But though, from what is here observed, it seems probable, that the *Japanese* left some people on this vast continent, yet we are apt to believe, that not many natives of *Japan* remained here. For that nation, being originally *Chinese*, undoubtedly retained the customs, and political maxims, prevailing in *China*. However, as, under the name of *Chinese*, several *Oriental* writers comprehended the *Manchew Tartars*, who were quite of a different political constitution from the true *Chinese*, we may reasonably suppose, that the former attended the latter, as well as the *Japanese*, to *America*, and made several settlements there. From whence we may collect, that the new world was principally supplied with inhabitants by the eastern and north-eastern *Asiatic Tartary* \*.

12. THIS will likewise appear from another consideration. The founder of the *Peruvian* empire was one *Manco*, or *Mancu*, if we will believe the *Americans* themselves, who certainly must have been the best acquainted with the traditional knowledge of their own antiquities. Now *Manco*, or *Mancu*, evidently alludes to *Manchew*, or rather is the same word with it. This is an additional proof, that some *Manchew* colonies settled in *America*, and particularly *Peru*; so that, as this was the politest part of the new world, together with *Mexico*, we may naturally suppose the *Chinese* to have been the most conversant with the inhabitants of it, and, if any-where, to

\* JOSEPH. ACOSTA, HORNIIUS, ubi supra, & alib. HARRIS's introduct. p. 16, 17. VASQUEZ DE CORONADO apud HORN. FERD. COLUMB. in vit. Christ. Columb. P. DU HALD. in *Sibiriang-ti*. See also his general description of Eastern Tartary, and particularly of the territory of the *Manchew Tartars*.

have

have planted colonies in it. But, from what is here observed, it is likely enough, that the *Manchew Tartars*, who probably were introduced by the *Chinese*, founded the *Peruvian* empire; as those of the same nation who attended the *Japanese* did that of *Mexico*. So that the *Chinese* and *Japanese* seem only to have traded with the *Americans*, transported in their ships the *Manchew Tartars* hither, and communicated some of their names, customs, manners, &c. to them. The north-eastern and eastern *Tartars*, therefore, of which the *Manchews* were a branch, must greatly, if not above all other nations, have contributed towards the peopling at least of a considerable part of the new world.

13. FATHER *Jartoux* has obliged the learned world with a most accurate description of the celebrated plant *Gin-seng*, which he first committed to writing in the year 1709. at the time it was gathered, when he had it exhibited to his view in the utmost perfection. This plant is a native of *Manchew Tartary*; and then it was not known, that any other part of the world produced it. However, Father *Jartoux* imagined, that there was some probability of its growing in *Canada*, and in that country only. Father *Lasitau*, a missionary Jesuit in *Canada*, being hereby excited to an inquiry after the *Gin-seng*, after three months search, found it there. The *Americans* had, for a long time, been acquainted with its virtues; and, among them, it all along went under the name of *Garentoguen*, which signified *the thighs of a man*. The *Tartar* or *Chinese* name *Gin-seng* had the same signification, which was to Father *Lasitau* matter of great surprize. However, he inferred from thence, and in our opinion very justly, that north *America* was joined to *Tartary*, or at least to some tract continuous to it; since it is almost impossible, that the *Tartars* and *Americans* should both have hit upon those names without a communication of ideas. Nor do we doubt; but many similar arguments, in favour of a connection of *Asia* and *America*, would be suggested to us, by a nice inspection into, and examination of, the plants and animals, as well as customs, religions, languages, &c. of those two immense continents, which, with the seas appertaining to them, form the most considerable part of the \* terraqueous globe.

14. No

\* HORNIUS de orig. gent. American. HARRIS's introduct. p. 16, 17. GARCILAS. DE LA VEG. P. VENET. GONSALO DE MENDOZA in apnal. JOSEPH. ACOST. aliquot de reb. American. scriptor.

<sup>2</sup> P. DU HALDE's descript. of the territory of the *Manchew Tart.* Memoire presenté à S. A. R. Monseigneur le duc d'Orleans, Regent du royaume de France, concernant la pré-

14. No small accession of strength will be brought to the opinion here espoused by one particular incident mentioned in the short narrative we have received of the late discoveries of the *Russians*. They found peopled, as should seem, Captain *Behring's* new land above fifty *German* miles to the east of *Kamtschatka*. For, coming to the entrance of a great river there, he sent his boats and men ashore; but they never returned, being probably either killed, or detained by the natives. Nay, the public prints that appeared in *October* 1737. mention some particulars relating to the inhabitants of certain islands between *Kamtschatka*, *Japan*, and *America*, which seem to carry with them an air of authority, though the *Russians*, in all likelihood, will never give us a minute and circumstantial relation of their discoveries. This will amount to a pretty strong presumption, that the islands, or continent, between *Kamtschatka*, *Japan*, and *California*, still unknown to the *Europeans*, are likewise inhabited; and if so, that those inhabitants must have advanced gradually from *Tartary*, *Japan*, and *Kamtschatka*, to the places wherein they are fixed. From whence we may infer, that even the natives of *California*, and the adjacent parts of *America*, took originally the same route. For, that *Tartary* and *Japan* must have been peopled before *America*, as lying nearer to the land of *Shinar*, where the whole race of mankind was assembled before the dispersion, will admit of no dispute; and that *America* should have received many colonies from such neighbouring countries as *Tartary*, *Japan*, and *Kamtschatka*, whether they are continuous or contiguous to it, or connected with it by some intermediate continent, chain of islands, &c. is very natural to suppose. So that, from the tract lately discovered, to the east of *Japan* and *Kamtschatka*, and the people settled there, we may infer the probability of *America's* being planted in part by colonies drawn from the north-eastern regions of *Asia*. For, by such discovery, a nearer approach is made from *Japan* and *Kamtschatka* to the coast of *California*; and, from this approach, a presumptive argument is drawn in favour of our opinion; according to which, all the islands and continents between *Japan*, *Kamtschatka*, and *California*, as well as a considerable part of *America*, at least, were peopled from *Siberia* and *Tartary*. Nor can this well be denied, even though, with *Mr. Dobbs*, we should allow the farthest extremity of Captain *Behring's*

tieuse plante de *Gin-seng*. Par P. JOS. FRAN. LAFITAU, &c. A Paris, 1718. Vid. etiam A&E. Eruditor. Lips. an. 1718. p. 284-287. Liphiz, 1718.

new-discovered land to be seven or eight hundred leagues distant from the last-known head-land of *California* <sup>a</sup>.

15. THAT some of the *Tartars* went to *America*, has, from a particular observation, been judged extremely probable by an ingenious modern traveler. He observes, that the ships going yearly from the *Philippine* islands to *Mexico* are obliged to steer their course a vast way to the north, in order to meet with a prosperous wind, those blowing between the tropics being always against them. He also observes, that, after they arrive in 42° N. lat. they frequently find shallow places in the ocean, which ought to be considered as indications of a neighbouring coast. This, he supposes, may not improbably belong to some continent unknown to the *Europeans*, uniting *Japan* and *California*. In this, however, we cannot intirely agree with him, since the land here mentioned seems to be either the coast of *Kamtschatka*, or the new tract to the east of that peninsula discovered by Captain *Behring*. Be that as it will, the observation may serve for an additional proof of the truth of what has been here advanced, that is, the probability of a connection of *America* and the north-eastern part of *Asia*; and consequently of *America's* being chiefly peopled by north-eastern *Asiatics* <sup>b</sup>.

WE might here offer other (D) arguments in support of the point under consideration, did we not think those already produced

<sup>a</sup> Philosoph. Tranfact. for the months of *March, April, and May*, 1747. p. 472, 473, 474.

<sup>b</sup> Capt. W. ROGERS's voyage round the world, &c. Vid. etiam Aët. Eruditor. Lipf. an. 1717. p. 133, 134.

(D) In farther proof of a communication betwixt *Asia* and *America* by land, we may add what has been inserted in one of the *French Mercure Galant's* for 1711. M. Du Fresnoy there informs us, on the credit of a manuscript he found in *Canada*, that ten men, going from thence on discoveries, sailed some time, in three canoes of bark of trees, up the great river *Mississippi*, where they found another, which ran south-south-west. This they entered, and carried their three canoes from one river to another, till they arrived in a country pos-

essed by a nation called *Escœniba*, of an extent of at least two hundred leagues. The *Escœniba* abounded with gold, had a king who pretended to be descended from *Montezuma*, and carried on a great trade with a nation seated in a region at so vast a distance from them, that they told the *French* adventurers, that they spent six months in their journey to that nation. These adventurers were present at the setting out of one of their caravans, which consisted of three hundred oxen laden with gold, and guarded by the like number of

produced abundantly sufficient. Besides, this is allowed by all, who either pay any regard to Scripture, or the reason and nature of things, which here mutually strengthen and support one another. It must be owned, indeed, that our modern infidels, whether out of ignorance, an incapacity of reasoning, or a supercilious contempt of the means of better information, run themselves into great difficulties, and even errors subversive of the principles they pretend to profess, on this head, in order to attack the authority of Scripture. But none of their crude and indigested, not to say absurd and ridiculous, notions re-

of men armed with lances and arrows, with a kind of poniard. They bartered their gold for iron, steel, lances, &c. and their king, who had the appellation of *Agauzan*, in time of peace, kept on foot an army of an hundred thousand men. Their women were handsome, and as white as in *Europe*. They had, as well as the men, large ears, which they accounted a great beauty, and adorned them with gold rings. They let their nails grow as long as they could; and this was among them a mark of distinction. They used polygamy, and were under little concern for the conduct of their daughters. Tobacco, palm-wine, and other sorts of liquors, they had in great abundance; as also all kinds of fruits both of the *Indies* and *Europe*. Their rivers were full of fish, and their woods of birds, especially parrots. They had monkies, and animals peculiar to that country. Their capital city stood about six leagues from the river *Missi*, which signifies *the river of gold*. They valued gold so little, that the king bid the *French* adventurers take as much as they pleased; which they did, and brought away each sixty

bars, weighing about two hundred and forty pounds. Their mines were within the hollow parts of the mountains, from which the gold was carried away by rivers, and found on the banks of them. Those rivers were almost quite dried up for four months in the year. We shall forbear mentioning any other particulars relating to this nation, as being incongruous with our present design. But it may not be amiss to observe, that the remote country visited by the caravans was believed by the *French* adventurers to be *Japan*. Which if we admit, a communication betwixt *Asia* and *America*, if not a connection of those two continents, must be allowed. And this seems to be confirmed by Father *Hennepin*, when he says, that he saw on the north side of the *Mississippi* savages, that came more than five hundred leagues from the west; which he judged must be from *Japan*. But the name of savage is not so compatible to the *Japanese*; and therefore we are rather inclined to suppose them natives of *Kamtschatka*, or some other island or continent to the east of that peninsula (4).

(4) *Merc. Gal. pour Nov.* 1711. *Hennep. Atl. geogr.* vol. v. p. 27.

lating to the present subject, can, as we apprehend, have the least weight with the most sensible part of even deists themselves; and much less with Christians of any denomination. Nay, it is impossible they should be listened to by any but such as are sunk into absolute infidelity, and are as great apostates from the dictates of reason and common sense, as they are from the truths of revealed religion.

BUT we are not to be so much surprised, that such men as these should make their utmost efforts to invalidate the testimony of the sacred historian, as that they should be supplied with objections for this purpose by Christian writers themselves. Though it must be owned, that, notwithstanding those authors call themselves Christians, they deny some of the fundamental articles of Christianity, and so disguise several passages of holy writ, by their absurd interpretations, that they make it appear to be nothing less than what it really is. These are the *Christians*, who, by absolutely denying some revealed truths, and raising cavils against others, excite sceptics and unbelievers of all denominations to level their attacks against Scripture. In fine, by rendering the sacred writings inconsistent with themselves, and advancing notions plainly repugnant to those writings, whatever they may profess themselves to be, they prove one of the greatest and most effectual supports of infidelity<sup>c</sup>.

III. HAVING thus evinced, by as good arguments as the subject will admit, considering that we do not find this directly asserted by any antient author, that *America* was at first peopled by colonies drawn out of *Asia*; we shall now beg leave to examine in few words the scheme of a modern *Christian* writer, which runs counter to our opinion. And, that he may have no reason to complain of misrepresentation, we shall give our readers this *most acute* and *ingenious* scheme in the author's own words<sup>d</sup>.

“ It is true, that either by accidental ships driven to *America*, or other remote parts in old time; or by colonies traveling from *East Tartary* by land; if that land be continued and join to *America*, as it is possible to suppose; that continent may possibly have been thence repeopled after the flood; and the like *possible* suppositions may be made, as to the repeopling of other remote regions also. But then, that the *European* or *Asiatic* Whites should,

<sup>c</sup> LESCARBOTUS apud Hornium de origin. gent. American. lib. i. c. 2. p. 17. PEREIR. Præadam. exercit. c. 8. WHISTON's exposit. of the curse upon *Cain* and *Lamech*: shewing that the present *Africans* and *Indians* are their posterity. Lond. 1725.

<sup>d</sup> WHIST. ubi sup.

“ without a miracle, repeople them with colonies of *African*  
 “ Blacks, or copper-coloured *Indians*, does not appear *possi-*  
 “ *ble*. And, for the re-peopling those countries themselves,  
 “ in the circumstances we certainly find them peopled at this  
 “ day, we seem to have but a *bare possibility*, without the  
 “ *least evidence* or *probability* in the world. If ships went by  
 “ sea to such remote countries, they must have been guided  
 “ by white mariners; for the antient Blacks of *Africa*, since  
 “ the deluge, have had no skill in navigation; whence the  
 “ inhabitants, at least in great part, must have been whites,  
 “ whereas they are olive-coloured. If they went hence ei-  
 “ ther by ships or by land, who would carry lions, bears,  
 “ tigers, rattle-snakes, &c. such a long journey to their own  
 “ misery and destruction? How could they carry creatures  
 “ from *Europe* or *Asia*, which were never seen either in *Eu-*  
 “ *rope* or *Asia*? but are peculiar to the *East* or *West Indies*,  
 “ or other remote regions: of which yet there are not a few  
 “ mentioned by the curious, that have been in those coun-  
 “ tries. Who would go three or four thousand miles from  
 “ *Tartary* to *America*, through the cold regions of the *North*?  
 “ When neither any over-numerous stock at home required,  
 “ nor any tempting country in *North America* invited them to  
 “ such a tedious and unprofitable journey? What reason is  
 “ there to think, that the inhabitants of the vast hot countries  
 “ of *South America* should all come along such a cold north-  
 “ ern neck of land, as we must suppose to join the two con-  
 “ tinents? Must *suppose* only, I say, and that without the  
 “ *least evidence* or *probability* in the world; the situation of the  
 “ other parts seeming rather to persuade us, that those con-  
 “ tinents are there, as well as we know they are every-where  
 “ else, divided from ours, since the deluge, by a part of the  
 “ main ocean. Neither is there such an agreement either in  
 “ the languages or customs of the several people of *America*,  
 “ as should induce us to believe, that they sprang either from  
 “ the *Tartars*, or from any other particular nation, either of  
 “ *Europe* or *Asia*, since the deluge. Such considerations as  
 “ these do utterly forbid us to depend upon this hypothesis,  
 “ That *America*, and such other remote countries, were in-  
 “ tirely re-peopled from this continent, after the flood, as has  
 “ been hitherto supposed. While the solution here given is  
 “ so easy, to wit, that they are the remains of the posterity  
 “ of *Lamech* the *Cainite*, whose offspring was preserved thro’  
 “ the flood, and had been doomed by God himself to conti-  
 “ nue monuments of his judgments on wilful sinners, and of  
 “ the truth of his threatenings denounced before the flood,  
 “ and that to no fewer than seventy-seven generations, or  
 “ till

“ till the birth of our Saviour Christ, for their deliverance  
“ therefrom.”

IN answer to these bold assertions, supported by no manner of proof, we shall beg leave to offer the following considerations, which we intirely submit to the judgment of our learned and impartial readers.

1. THIS author deserves little or no attention, when he affirms, that there is not the least probability in the world of *America's* being peopled after the flood. For, that a migration of some *Asiatics* into *America* after that memorable event is not void of a tolerable degree of probability has been already, we flatter ourselves, very clearly evinced. It will not be necessary, therefore, to prove it again here, nor to repeat what has been already offered on this head <sup>f</sup>.

2. THAT any considerable part of *America* was peopled with colonies of *African* blacks, and that by *European* or *Asiatic* whites, has never been supposed by any good author; nor is such a supposition at all necessary to enable us to account for the peopling of *America* after the deluge. On the contrary, it is expressly allowed by those who contend for a postdiluvian plantation of *America*, that there are no *African* blacks found in the new world, except a few about *Careta*, who might have been either driven over by a storm, or designedly transported themselves thither, from *Congo* in *Africa*. Nor is the last notion so improbable, since the people there, as *Lopez* tells us, had antiently ships carrying two hundred oars. All his fine reasoning, therefore, from the absurdity of the foregoing supposition, in favour of his own more absurd hypothesis, upon a due attention to what is here remarked, must necessarily fall to the ground <sup>g</sup>.

3. THAT the *Americans* are all either black, copper-coloured, or olive-coloured, as he supposes, does by no means appear. On the contrary, they have a great variety of complexions, and many of them have fair and clear skins, of a colour little inclining to blackness, though the country some of these inhabit is in the same parallel with *Nigritia*, *Libya*, and *Ethiopia*. As, therefore, his supposition is false, the superstructure he erects upon it can never stand. In fine, the *Americans* differ as much from one another in shape, complexion, languages, customs, &c. as they do from the inhabitants of the old world. This observation strikes at the very foundation of his scheme; since it amounts to the strongest presumption, that the colour of the *Americans* does not prove

‘ Idem ib. ‘ ANTON. HERR. JOSEPH. ACOST. HORN. HAR. aliq;  
rer. American. scriptor. supra laudat.      ‘ Idem ibid. LOPEZ  
apud Hornium, HEYLIN'S cosmograph. p. 947. Lond. 1703.  
Vid. etiam HORN. de orig. gent. American. l. ii. c. i. p. 61—68.



them to be the posterity of *Lamech*, and that it was not the effect of a curse operating upon their ancestors for seventy-seven generations <sup>h</sup>.

4. WE are under no necessity to suppose, that the lions, tigers, bears, &c. of *America* were brought thither by sea, as having already proved, that these animals were produced in *Scythia*, *Hyrcania*, and *Tartary*, and that, in all probability, they passed from thence into *America*. Nor is this difficult to be conceived, if we believe the continents of *Asia* and *America* either to be united, or separated by a narrow strait, or lastly, that there is a communication kept open between the extremities of these two continents, by a chain of islands lying near those extremities and one another. And that one of these is the case we have the greatest reason to believe; nay, we question whether any learned man, except this author, will at present dispute so clear a point. As for those animals that seem peculiar to *America*, nothing certain in support of his hypothesis can be inferred from them. For that they are really peculiar to this country, we must not presume to assert, since there are many new creatures discovered every year in the remotest parts of *Asia*, and particularly *Tartary*, of which vast region we have even at this day but a very moderate knowledge. But, even granting, that *America* produces several animals which differ in some particulars from those to be met with in other parts of the world, yet there is nothing wonderful in this. Is it not apparent, that the animals of the northern, north-eastern, and southern parts of *Asia* differ vastly from those of *Europe*; and the monsters of *Africa* from the creatures of both the other great continents? Nay, is it not evident beyond all possibility of contradiction, that almost each of the kingdoms, or provinces of *Europe*, *Asia*, and *Africa*, has animals in some sort or other peculiar to itself? But this may be easily accounted for from the difference of climate, soil, air, and degree of heat, as well as feeding, which will very much change the shape and appearance of animals: to which we may add the accidental impulses on the imagination of the females of the brute creation, the prodigious force of which is not only attested by experience, but likewise by *Moses* himself. Nor are the creatures peculiar to *America* near so numerous as some freethinkers, and even our author here, would insinuate them to be. But, supposing the contrary to this true, it will not affect the point we are at present upon; since it would be as preposterous to affirm, that the *Europeans* and *Americans* had not one common ancestor, because each of their respective continents produced several creatures peculiar to itself, as it would be to maintain, that the *Persians*

<sup>b</sup> HAYLIN, ubi sup. HORN. &c.

and

C. XXXIII. *the Peopling of America*

and *English* were not both descended from *Noah*, for the same reason. If, therefore, the argument couched in the objection we are considering be of any weight, it will extend to the *Europeans*, *Africans*, and *Asiatics*, as well as to the people of *America*; which our author, if he is consistent with himself, must not allow it to do. As, therefore, it proves too much, it in reality proves nothing at all, and consequently ought to be rejected, according to the known rules of reasoning <sup>i</sup>.

5. WHAT has been here laid down is, with the strictest propriety, applicable to the peculiarity of shape, make, complexion, languages, customs, manners, &c. of the men and women in *America*; and consequently will help us to an easy solution of all the difficulties proposed on that head by the writer, whose scheme we are considering. For the *Americans* do not differ more from the inhabitants of the old world, in all the above-mentioned particulars, than they do from one another. Nor is such a difference less visible in that great variety of nations settled in *Europe*, *Africa*, and *Asia*, which probably proceeds from the different climates, humours, and fashions of mankind; as well as the power of the mother's imagination operating upon the *fœtus*, and other concurring causes. Be that, however, as it will, if there be any strength in the argument suggested by the aforesaid difference, it will exclude the natives of the three continents forming the antient world from the house of *Noah*, as well as the *Americans*. It will prove every region and province in those continents to have escaped the deluge, as well as some parts of *America*. But this our schemist must not assert, if he intends to preserve an uniformity and consistence of sentiments; and therefore he cannot in reason insist upon the truth of a point from whence it is immediately deduced <sup>k</sup>.

6. THIS writer asks us, Who would go 3 or 4000 miles from *Tartary* to *America*, through the cold regions of the north? and what reason there is to think, that the inhabitants of the vast hot countries of *South America* should all come along such a cold northern neck of land, as we must here suppose to join the two continents? By which questions he plainly intimates, that no colonies did pass from *Tartary* to *America*, on account of the cold intermediate regions they were to traverse; and that it was impossible for the inhabitants of such hot countries as those of *South America* ever to have travelled over the cold northern isthmus supposed to connect the two continents. But these intimations, or rather

<sup>i</sup> JOSEPH. ACOST. ANTON. HERRER. GEORG. HORN. PHIL. JO. VON STRAHLENBERG, HAR. pass. Gen. xxx. 37, 38, 39.  
<sup>k</sup> HORN. HAR. & WHIST. ubi sup.

assertions, however plausible they may at first appear, will not bear an examination. For, as the *Tartarian* colonies migrating into *America* had been probably born in, and long accustomed to a cold region, why could they not gradually, and in several ages, pass through other cold regions, though even 3 or 4000 miles in length? And since these colonies advanced gradually likewise, and (as there is reason to believe they did) in a long space of time, from *North* to *South America*, why might they not by little and little be inured to heat, and have their bodies at last accommodated to the climate in which they ultimately settled? That there is nothing unnatural or difficult to be conceived in such a supposition, appears from hence, that what is here supposed to have happened to the first inhabitants of *America* did actually happen to those of the old world. For otherwise how could so cold and frozen a country as *Scythia*, or *Tartary*, have been peopled from *Babylonia* and *Affyria*; and how could colonies have passed from thence to the peninsula of *Kamtschatka* and *Behring's* new-discovered land to the east of that peninsula? In fine, how could *Noah's* sons have spread themselves over that part of the earth, which even our author himself allows to have been peopled by them<sup>1</sup>?

7. He affirms, that the situation of the other parts of *America* seems to persuade us, that this vast continent is divided from our world, on the side of *Tartary*, and has been so ever since the deluge, by a part of the main ocean. Now, if by this he would insinuate, that there is a large branch of the main ocean between *America* and the north-eastern part of *Asia*, intirely void of islands, to keep up a communication between the two continents, we must beg leave to differ from him; if he does not intend such an insinuation, what he here so confidently affirms, is altogether impertinent, as bearing no manner of relation to the point in question. But be this as it will, that there is no such branch of the ocean, as he here seems to suppose, between *America* and *Japan*, or the peninsula of *Kamtschatka*, is now generally believed; and the discoveries made of late by the *Russians*, render such a notion extremely probable. As, therefore, he has not offered the least argument in favour of what he would here appear to advance, it ought to be considered only as a bare and unsupported assertion, running counter to the sentiments of the learned world in general, and therefore we may be excused from paying any great regard to it<sup>m</sup>.

<sup>1</sup> WHIST. ubi sup.

<sup>m</sup> PHIL. JO. VON STRAHLENBERG'S introduct. p. 80. See also his histori-geographic. descript. of the N. and E. par. of Eur. and Af. p. 392. ADR. RELAND. de ling. American. dissert.

8. HE likewise asserts, that there is no such agreement either in the languages or customs of the several people of *America*, as should induce us to believe they sprang either from the *Tartars*, or from any other particular nation, either of *Europe* or *Asia*, since the deluge. From whence he would undoubtedly infer, that *America* received no colonies either from *Europe* or *Asia*: But how inconclusive and precarious such reasoning as this is, will appear from one or two parallel instances. There is no such agreement either in the languages or customs of the *English* and *Tartars*, as should engage our belief, that the former were descended from the latter. And yet, that our ancestors the *Angles* were of *Scythian* or *Tartar* extraction, may be pretty clearly proved. In like manner it may be said, that there is not a sufficient affinity of language and manners between the *French* and the antient *Celts*, to induce us to suppose, that the former were the progeny of the latter; and yet nothing can be more certain, than that history evinces the truth of such a supposition. In fine, nothing can be more weak and inconclusive than such arguments as these, which by proving too much, in reality prove nothing at all.

BUT farther, we can by no means allow him the point taken for granted in this objection, upon which the whole force of it depends. For, that the manners, customs, and disposition of the antient *Americans* resembled those of the *Tartars* and *Chinese*, not to say the *Phœnicians* and the *Egyptians*, has been clearly evinced by *Hornius*, and even sufficiently appears from what has been here advanced. That the *Chinese* and *Tartarian* proper names have also a considerable affinity with those of the *Americans* has been fully proved; and that even in other particulars the languages of those nations seem tolerably well to agree, may be inferred from *Hornius*. Nor was there, as we have good reason to believe, a total disagreement between the most antient *American* languages, or dialects, and the *Hebrew*, *Phœnician*, &c. This, in some measure, appears from what we have already observed on that head, and the authors there cited in support of our opinion. So that neither the fact here insisted on is true, nor the argument founded upon the supposition of its truth adequate to the end it is intended to serve<sup>n</sup>.

9. THIS author has not scrupled to suggest, that other remote countries besides *America*, by which he must mean

<sup>n</sup> See the pref. to Abu'l Ghazi Bahadur Khan's genealogic. hist. of the Tart. VON STRAHLENBERG. pass. WHIST. ubi sup. HORN. ubi sup. lib. ii. c. 10, 11, 12. lib. iii. c. 4, 5. & alib. HAR. introduct. p. 16, 17, 18.

some parts of the old world, were planted by the descendents of *Cain*; and this he insinuates, in opposition to the sentiments of all the learned, and without the least shadow of rational proof. So that such an insinuation can tend to nothing more than to expose the author of it, and heighten the absurdity of the scheme it is brought to support <sup>o</sup>.

BUT this is advanced not only without rational proof, but likewise in direct contradiction to Scripture. For, according to *Moses*, none of *Cain's* posterity survived the deluge; *Noah*, whose family only escaped the common destruction, in order to repeople the world, being descended from *Seth*. Notwithstanding which, our author calls the re-peopling of the world by *Noah's* sons an hypothesis; and even treats it as a chimerical notion that is altogether indefensible. But our readers will not wonder at this, when they have considered what immediately follows <sup>p</sup>.

10. IN order to support his preposterous scheme, this writer supposes, that the offspring of *Lamech* the *Cainite* was preserved through the flood, and consequently denies the universality of the deluge. But nothing can be more incompatible with Scripture than such a supposition. GOD declared to *Noah*, that he was resolved to destroy every thing that had breath under heaven, or had life on earth, by a flood of waters. Such was the menace, uttered without any limitation or restriction. And, in consequence of this menace, *Moses* assures us, that the waters covered the whole earth, buried all the mountains, and were no less than fifteen cubits above the highest of them. Every thing, according to the same sacred historian, perished therein, birds, beasts, men, and all that had life, except *Noah*, and those with him in the ark. Is it possible for language to express more fully and clearly an universal deluge? Besides, had the waters only overflowed those particular countries intimated by our author, they could not have been fifteen cubits above the highest mountains; there was no rising to that height but they must have spread themselves, by the laws of gravity, over the rest of the earth, unless they had been retained there by a miracle. But, had that been the case, *Moses* would have related the miracle, as he did that of the waters of the *Red Sea*, and the river *Jordan*, which were sustained in an heap, to give passage to the *Israelites*. Besides, we are told by *Moses*, that *of the sons of Noah was the whole earth overspread; that by them were the nations divided in the earth after the flood; and that they replenished the earth*: all which passages, and others that might be produced, manifestly import, that the whole race of man-

<sup>o</sup> WHIST. ubi sup.

<sup>p</sup> Idem ibid. Gen. vii. & viii.

kind,

kind, exclusive of *Noah* and his sons, perished in the deluge ; and consequently that this deluge extended to every part of the old habitable world 9.

THIS is likewise evinced, by a vast number of petrified animal bodies (E), parts of animals, bones, teeth, shells, vegetables, trees, shrubs, herbs, &c. found repositied not only in the more lax *strata* of chalk, clay, and marle, but also in the most solid stone, with the sand constituting which these marine bodies frequently appear incorporated. Nay, intire fishes and sea-shells are frequently found petrified in countries at a vast distance from the sea, and in the bowels of the highest mountains, even the *Andes* of *Peru*. Among these some shells are discovered of foreign extraction, being the produce not of the neighbouring seas, but of the remotest parts of the ocean, buried at the bottom of the deepest mines, as well as the tops of the highest mountains. Thus in *England* we often find at great depths shells of fishes of different kinds that appear now living only on the coast of *Peru*, and other parts of *America*. Others are likewise found appertaining formerly to fishes that are not now discovered living on any coast whatsoever, being doubtless such as naturally reside in, and inhabit, only the deepest and remotest recesses of the ocean, without approaching any shore, or ever being seen near it. Now nothing will account for these surprising phæ-

9 WHIST. ubi sup. Gen. vi. vii. viii. ix. x. xi.

(E) It is certain, that the subterranean petrified animal bodies and vegetables found in the bowels of *America*, and particularly the *Andes* of *Peru*, are a very strong argument in favour of our opinion. For they clearly prove that part of the globe formed by the continent of *America* to have been totally dissolved at the time of the deluge, and consequently that none of its antediluvian animals, if any such there were, survived that terrible catastrophe. And if this be allowed, it evidently follows, that the present *Americans* must have been descended from those men who escaped the flood, that is, the sons of *Noah*. As the

*waters decreased*, and the earth resumed its pristine consistence, those excrescences called mountains were formed, and upon one of them the ark rested. For a particular account of the formation of these mountains, as well as vallies, grottoes, &c. our readers may have recourse to the learned and ingenious Dr. *Woodward*. We must not omit observing, that from the petrified shells found in the bowels of mountains *Pbilo* inferred the universality of the deluge ; which adds no inconsiderable weight to what Dr. *Woodward* has advanced in support of the *Mosaic* history (5).

(5) *Pbil, de Mund, immortalit, Woodward's nat. hist. of the earth, par. i. and ii.*

nomena, especially as they are more or less discernible in all parts of the earth, but the total dissolution of the stones, marbles, metals, and all kinds of fossils and mineral conerctions of the antediluvian earth, during the time of the deluge. From whence, as this implies a reduction of the whole terraqueous globe to its original fluid mass, we must necessarily infer the universality of that deluge. So that both Scripture and the constitution of the earth itself conspire to establish that important truth, which the author now in view represents as a chimerical and indefensible hypothesis<sup>1</sup>.

II. OUR author founds his strange hypothesis upon a passage of Scripture, which will by no means support it. *Moses* informs us, that *Lamech* made the following speech to his wives *Adah* and *Zillah* : *Hear my voice, ye wives of Lamech ; hearken unto my speech : for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.* From whence this writer infers, that “ the posterity of *Lamech* the *Cainite* “ was preserved through the flood, and doomed by God “ Himself to continue a monument of His judgments on “ wilful sinners, and of the truth of His threatenings denounced before the flood, and that to no fewer than seventy-seven generations, or TILL THE BIRTH OF OUR SAVIOUR CHRIST, FOR THEIR DELIVERANCE THEREFROM.” The impertinence and absurdity of which inference will most clearly appear from the following observations<sup>2</sup>.

FIRST, the latter-part of *Lamech*’s speech, which the schemist has principally in view, bears not the least relation to *Lamech*’s posterity, as such, nor to any punishment to be inflicted upon them, for their great ancestor’s transgression ; but to the murderer or murderers of *Lamech*. This is clear from the preceding passage of Scripture, to which the text we are upon immediately refers. *And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold.* From whence it plainly appears, that *vengeance was to be taken on the slayer of Cain*, not on his descendents, as such ; and consequently that *Lamech*’s murderer was to be punished, not his descendents, to the seventy-seventh generation. Nor is it easy to conceive how, from this passage, any writer could draw so wild and romantic a conclusion<sup>3</sup>.

SECONDLY, supposing, however absurd our Christian readers may justly deem such a supposition, that some remains of *La-*

<sup>1</sup> WHIST. ubi sup. WOODWARD’S nat. hist. of the earth, par. ii. p. 76—112. Lond. 1723.      <sup>2</sup> Gen. iv. 23, 24. WHIST. ubi sup. Gen. iv. 15.      <sup>3</sup> Gen. iv. 15.

*mech's* posterity were to have been preserved through the flood, to no fewer than seventy-seven generations, as this author asserts, yet how will it appear, that the last of these generations was coeval with the birth of our Saviour Christ? For, between *Lamech* and the flood we must not allow, at farthest, above four generations; nor during 2344 years, the interval between the deluge and the birth of Christ, above sixty-eight, or at most sixty-nine, the sum of which is but seventy-three generations. This may be most clearly evinced from archbishop *Usher*, and Sir *Isaac Newton* (F), in conjunction with Scripture. So that, according

(F) The author of the piece under consideration finds fault with Sir *Isaac Newton*, for not assigning a sufficient number of years to a generation. He makes the interval between *Hercules* and *Hippocrates*, containing nineteen generations, to amount to 836 years; whereas, according to Sir *Isaac Newton*, it scarce exceeded 630. Now, as *Hippocrates* lived about 430 years before Christ, *Hercules* must have preceded the Christian *Æra* 1266 years, if we allow this author's hypothesis. And, as the length of human life was the same almost throughout this whole period, *David*, who lived about 1066 years before Christ, asserting it to have arrived at only 70 or 80 years in his time, we may suppose about eleven generations to have passed between *Hippocrates* and Christ. So that, according to this writer's chronological principles, 1260 years must have been equivalent to 30 generations, or nearly so; upon which supposition, as about 1074 years elapsed between *Hercules* and the flood, the interval between the flood and the birth of our Saviour could not well have contained above fifty-four or fifty-five generations. Nay, according to our author, on account

of the longevity of all nations, till at least the age of *Moses*, we ought not to admit above 20 generations between the flood and *Hercules*, nor consequently above 50 between the former and the birth of Christ. To which if we add eleven, for 480 years, wanting, as this writer pretends, in the *Hebrew* chronology, and four antediluvian ones, the whole will amount to about 65 generations. From our schemist's chronological principles, therefore, it evidently appears, that the 77th generation after *Lamech* did not commence till near 500 years after the beginning of the Christian *Æra*.

But that Sir *Isaac Newton* did not err in defect, when, in conformity to the antients, he asserted a generation to consist of about 33 years, at least for the last 1000 years before Christ, seems to appear sufficiently from our Saviour's genealogy, as given us by St. *Luke*. For we find, in that genealogy, from *David* to Christ forty-three generations; so that as the term including these generations did not amount to above 1060 or 1070 years, they cannot be supposed to have exceeded, one with another, 25 years. Nor are we to be surprised, that St. *Luke* should have

made



according to this calculus, which we take to be sufficiently exact, the seventy-seventh generation of *Lamech's* descendent<sup>a</sup> must commence 132 years after the birth of Christ. However, it must be observed, that in making it we have been rather too favourable to our schemist, since we have supposed none of the generations between the births of *Abram* and of Christ to have exceeded thirty-three years, the length assigned the later generations by Sir *Isaac Newton*; whereas several of those immediately succeeding the former of the above-mentioned events must have been considerably longer. If, therefore, it is deficient in point of exactness, this must be occasioned by its being too favourable to the scheme we are considering; and of course it must bid fair for overturning that scheme<sup>a</sup>.

BUT thirdly, supposing that the expiration of the seventy-seventh generation from *Lamech* and the birth of Christ did exactly coincide, yet even this will not come up to the point: for our author has been misled by the *English* version in the passage upon which he would found his hypothesis. That version has it there, *If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold*; whereas the original *Hebrew* ought there to have been rendered, *If Cain shall be avenged*

<sup>a</sup> NEWTON's chronol. of the Greeks, p. 53, 54, 55. JACOB. USSER. ARMACHAN. annal. Vet. Testament. p. 2, 3, 4, & 608. Lutetiae Parisiorum, 1673. Gen. iv. v. xi.

made the interval between *David* and the flood equivalent to only 23 generations, though it contained, according to archbishop *Usher*, 1339 years. For, that men lived much longer than they did in *David's* time, from the flood to the days of *Moses* at least, seems to be allowed on all hands: and therefore that these last generations were near double the others, as upon a calculation they will be found to be, we may very naturally suppose. It is worthy observation, that the generations of St. *Luke*, in conjunction with the four preceding

the deluge, make up 70; which does not only confirm what we have here advanced, but likewise strongly evinces the truth of the *Hebrew* chronology, and consequently ought to silence the cavils our author has urged against it. To give a full answer to all these cavils would be incongruous with our present design, as well as superfluous and unnecessary; since this has been done effectually by the learned Dr. *Carpzov*, to whom, for farther satisfaction, we refer our curious and inquisitive readers (6).

(6) *The Republic of Letters* for Feb. 1729. p. 255. *Whiston's essay towards restoring the true text of the Old Testament*, &c. p. 214, 215. Lond. 1722. Luk. iii. 23---38. Jacob. Usher. annal. Vet. Testament. p. 3, 28, 600. Lutetiae Parisiorum. 1673. Jo. Gottlob Carpzov. critic sacr. Vet. Testament. p. 781---979. Lipsiæ, 1728.

*seven-fold,*

*seven-fold, truly Lamech seventy times seven*, which will make a wide difference in the computation of generations. For the words: שבעים ושבעה ought undoubtedly to have been translated *seventy times seven*, or *seventy times seven-fold*, as most manifestly appears from the Septuagint version, whose words are ἑβδομηκοντάκις ἑπτά, *seventy times seven*, or, according to our author, *seventy times seven generations*. Which words were not intended to express any determinate number, but a large indeterminate one, far exceeding a number just before mentioned. *Seven*, it is very well known, was considered as a complete and perfect number by the *Hebrews*, and therefore was frequently taken by them for an indeterminate number, and *seventy times seven* for another far exceeding the preceding indeterminate one. This we might prove by various arguments, but at present we shall choose to make use of one only, and that is a parallel expression of our Blessed Saviour, which does not only confirm the authority of the *Septuagint*, but even puts the (G) point we are insisting upon beyond dispute. That expression is to be met with in *Matt. xviii. 22.* Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. which our version has rightly rendered, *Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven*. These are the very words used by the *Septuagint* in the passage now before us, and therefore confirm what we have here advanced. Nor can this writer except to the authority of the *Septuagint* without being inconsistent with himself; he having, in another piece, put that version at least upon a level with the original *Hebrew*; though, in that point also, we must beg leave to differ from him. The number of generations, therefore, intended here, if any generations at all are intended, will not be seventy-seven, but four hundred and ninety; a number that is irreconcilable with, and intirely subversive of, our author's scheme.

## 12. THIS

▼ VERS. SEPTUAG. in Gen. iv. 24. Dictionnaire Hebraique, &c. par Mr. LOUIS DE WOLZOEVE, p. 659. A Amsterdam, 1712. VAL. SCHINDL. lex. pentaglot. p. 1793, 1794. Hanovix, 1612. Univ. hist. vol. xvii. p. 269, not. (R). *Matt. xviii. 22.* WHISTON'S essay towards restoring the true text of the Old Testament, p. 206, 207, 208, 215, 216, & alib. pass. Lond. 1722.

(G) This likewise receives a considerable accession of strength from the *Samaritan* version, which makes the two words under consideration equivalent to much more, or a much greater

punishment. Such a citation as this is apposite enough, when we have to do with the author now in view, who seems to entertain a very high opinion of the *Samaritans*, or at least of the *Samaritan*

*Samaritan*

12. THIS writer supposes, that *Lamech's* posterity were to be of an olive or copper colour for seventy-seven generations, by way of (H) punishment for the double murder their great ancestor had been guilty of; from whence he collects, that the present *Americans*, who have an olive or copper-coloured complexion, were *Lamech's* descendents. Now we appeal to our readers, whether any thing can be more weak, illogical, and absurd than such a conclusion. For if this punishment was to be inflicted on *Lamech's* offspring through seventy-seven generations only, how comes it to pass, that after near double that number of generations, even at this very day, those complexions remain among the genuine *Americans*? If at the birth of our Saviour, as this author suggests, the *Americans* were to be delivered from the ignominious mark, or colours, with which they were stigmatized, or, in other words, the punishment inflicted upon them, how can we account for their still

*maritan Pentateuch*. Nothing is more common than for the *Hebrews* to put a certain for an uncertain number (7).

(H) That our author takes the *supposed* colour of all the *Americans* to have been part of the punishment inflicted upon *Lamech's* posterity, for their great progenitor's enormous crime, appears from several passages in the piece here referred to. He tells us, that "*Cain* was by birth, a  
" white; but that, upon his  
" wicked life, and most barbarous *parricide*, God changed  
" him to the remotest species  
" and colour of a perfect black,  
" and this during those *seven generations* which were allotted  
" to his punishment before he  
" was to be slain." And, in another place, he supposes, that  
" the several sorts of colours,  
" different from whites, belonged to wicked *Lamech*, and  
" his wicked posterity, when,  
" upon his double murder, a like  
" PUNISHMENT for *seventy-seven generations* was entailed

" upon them." From whence it clearly appears, that the colours, or complexions, of *Lamech* and his descendents, different from that of their great ancestor *Adam*, were, in his opinion, intended to be part of the punishment inflicted upon *Lamech*, and his posterity. If, therefore, this strange writer would have been consistent with himself, he should have made this part of *Lamech's* punishment to have expired with the other at the birth of Christ, and not have ridiculously, and without the least colour of reason, pretended, that the blacks and *Americans* would become perfect whites, when they embraced the Christian religion. For, that the punishment should be taken off intirely at the birth of Christ, if his general hypothesis be of any force, must be allowed; so that to deny any one part of that punishment to be then taken off, is, in effect, to overturn the whole hypothesis.

Besides, in order to adjust the

(7) *Verf. Samaritan. in Gen. iv. 24. Whiston's essay towards restoring the true text of the Old Testament, p. 195---220, & alib. pass.*

still retaining the same colours, or ignominious mark (I)? And consequently how can we infer from thence, that they are the posterity of *Lamech*? This certainly is a most capital blunder, intirely disconcerts our author's plan, and renders his whole scheme most apparently absurd. In fine, had we no other proofs of it, this would plainly shew him to be a weak projector both in history and theology; and, in some measure, justify Dr. *Halley's* observation of him; to wit, That he is a person of extensive reading, but extremely addicted to paradoxical notions; that he writes down every whimsical hypothesis which strikes his imagination, and sends to the press every thing he commits to writing. Be this as it will, that he is extremely fond of his own productions, and has a vast opinion of them, appears from the air of triumph and self-sufficiency, with which he has obtruded so many paradoxes upon the world, some of which, in their consequences bear hard, to use no harsher an expression, upon several important points of revealed religion<sup>x</sup>.

<sup>x</sup> WHISTON's dissertation upon the curses denounced against *Cain* and *Lamech* before the flood; proving that the *Africans* and *Indians* are their posterity. Lond. 1725.

expiration of the curse upon *Lamech* to the commencement of the Christian æra, he advances so many absurd suppositions, is so inconsistent with himself in the chronological principles he thought proper afterwards to adopt in pure opposition to Sir *Is. Newton*, and runs so counter to the whole stream both of sacred and profane antiquity, that, in our opinion, not the least regard is due to this fantastical performance. In fine, we shall conclude what we have to say of it with observing, that it contains more idle reveries, more ridiculous and unsupported notions, than were ever yet, in any other piece, published, even by this extraordinary author (8).

(I) That *Lamech*, and his offspring, had a mark set upon them, is a notion only existing in the imagination of our au-

thor; not the least countenance to such a notion being given by Scripture. Besides, as the mark set upon *Cain* was only personal, even in this writer's opinion, it must be in the highest degree absurd to suppose such a mark affixed to *Lamech's* posterity, for seventy-seven generations. But whoever examines the crude and indigested performance now in view, with the least attention, will own, that our schemist has not at all considered the consequences that flow from his wild and arbitrary positions. Here, as in other pieces, he seems to suppose himself infallible, and takes for granted, that every deviation from the most common and received interpretation of Scripture is so transcendently clear as not to stand in need even of the most superficial examination (9).

(8) *Whiston's exposit. of the curse upon Cain and Lamech, &c.* p. 108, 109, 118, 119, 120.

(9) *Ibid.* p. 109, 110, &c.

*America  
not inha-  
bited till  
the later  
ages.*

IV. THAT the main land of *America* was not inhabited till the later ages of the world, is deducible from the preceding parts of this dissertation. For, if *Tartary* itself was not well peopled in the time of *Ogus Khan*, about 630 years before Christ, as we have already observed it was not; who can imagine that *America*, at such a distance from the nearest known part of it, should have received any considerable number of people from thence, before the 4th or 5th century after Christ? Now, in fact, we find this to be the case. For, that the first arrival of the *Scythians*, or *Tartars*, happened about the year of Christ 400. has been rendered extremely probable by *Hornius*; as also that the *Chichimecæ*, a barbarous people, in most of their customs resembling the antient *Scythians*, found their way into *Mexico* about the 700th year of Christ. The first of these migrations seems to have been occasioned by the embroiled state of *Tartary*, which was greatly agitated by bloody wars and intestine commotions, as well as overstocked with people, about the beginning of the fifth century. And the latter was probably effected by the descendents of the first migrators, who in the space of 300 years might have peopled the most northern parts of *America*. This is likewise confirmed by the account the *Americans* themselves give us of the *Chichimecæ*, and their first arrival in *Mexico*. Nor can it well be doubted, but that since the year 700. the *Tartars* have performed several other such migrations.

*No consi-  
derable  
number of  
Chinese  
settled in  
America.*

IT has been already observed, that there was a considerable agreement in the names of places, writing, characters, customs, and structures of the *Mexicans*, *Peruvians*, and *Chinese*. This seems to intimate, that the *Chinese* either planted some colonies in *America*, or carried over some *Tartars*, in their ships, thither. And, in confirmation of this sentiment, some authors have imagined, that great numbers of the *Chinese*, having been driven out of their own country by the *Tartars* about the year of Christ 1270. sailed in 1000 ships, with their king *Facfar*, to *America*, and founded the kingdom or empire of *Mexico*. This point has been laboured by *Hornius*, and considered as a notion extremely probable by Dr. *Harris*. But, however strong that gentleman might have thought the arguments offered by *Hornius*, in support of his opinion, to us they do not appear so convincing. For the *Chinese* history (K), which may safely

enough  
 \* *HORNIUS* de orig. gent. American, lib. iiii. c. 4, 5. *HARRIS*'s  
 introduct. p. 13. Lond. 1705.

(K) The *Chinese* call *Kublay* He accomplished the reduction  
 or *Koplai Khan*, the grandson of of *China* under the power of the  
*Jenghiz Khan*, and fifth mon- *Tartars*. *Jenghiz Khan* had  
 arch of the *Moguls*, *Ho-pi-lye*. only conquered that part of it  
 lying

enough be depended upon from the reign of *Jenghiz Khan* to the present time, is intirely silent as to this king *Facfar*, and the

lying to the north of the *Whang-bo*, or *yellow river*; and *Ugadai Khan* what is situate between that river and the *Yang-tse kyang*. The last blow he gave the *Chinese* was an intire defeat at sea, which proved the total ruin of the emperor *Ti-ping*, and the extinction of the dynasty of *Song*. It happened about the year of Christ 1278. and has been related in the following manner by the *Chinese* historians.

The *Chinese* fleet being overtaken by that of the *Tartars*, could not avoid an engagement. This was very bloody, but at last proved decisive in favour of the *Tartars*. The *Ko-lau*, or prime minister, *Lo syew-se*, finding his ship furrounded by the *Tartarian* vessels, threw himself, with the young emperor in his arms, into the sea. The rest of the lords and courtiers followed his example. This so shocked the empress, that, being abandoned to despair, she also drowned herself. The action happened near an island dependent on *Quang-chew-fu*, capital of the province of *Quang-tong*. Another general, who commanded a part of the *Chinese* fleet, having forced his way thro' the enemy, and escaped their fury with some of his vessels, endeavoured to make to shore, but was driven off by a strong wind, which blew from the land, and a violent storm rising at the same time, he was sunk at once with all his followers. It is affirmed, that above 100,000 *Chinese* perished in this fight, either by the sword, or by water, into which the greater part threw themselves in despair.

From this short extract our readers will clearly perceive how *Paulus Venetus* and *Gonsalo Mendoza* have imposed upon *Hornius*; as also how they have darkened and corrupted the *Chinese* history. For that they both had in view this catastrophe, after a perusal of them, no person of the least penetration will deny; and that their story of king *Facfar*, is plainly a detortion of the latter part of this historical article, to us appears extremely probable. Nor is this to be wondered at, *Mendoza* being an obscure writer, and *Paulus Venetus*, or, as he is called by some *Marco Polo*, an author guilty of great mistakes. This has been fully evinced by *M. Von Strahlenberg*, who has corrected several of them. But had he been a writer of much better authority, he ought not to stand in competition with the *Chinese* historians, who have transmitted down to posterity an account of the total reduction of their country by the *Tartars*, about the year 1278. For, however fabulous their historical memoirs of the earlier ages may be, yet those of so late a date as 1278. must undoubtedly merit more regard than the relations of a stranger, who could inform himself at best but very imperfectly of their affairs. Besides, the departure of a vast number of *Chinese* in 1000 ships to certain remote islands, as we find asserted by *Marco Polo*, was too remarkable an event to have been omitted by all the other *Oriental* writers, had it been passed over in silence by the *Chinese*. But, to wave other considerations,

the *Chinese* colonies, which, to the number of 100,000 souls, are supposed to have sailed with him to *America*. Nor does  
*Abu'l*

siderations, the utter improbability of such a notion appears from the very genius of the *Chinese*, who are so passionately fond of their own country, that the bulk of them would rather suffer death than abandon it. Nor had they any reason to be dissatisfied with the first *Tartar* emperor *Ho-pi-lye*, or, as they called him after his accession to the throne, *Sbi-tsu*, who in his manners was more of a *Chinese* than a *Tartar*.

That the native *Chinese*, indeed, should make any considerable settlements in so remote a region as *America*, we are not inclined to believe, for the reasons here assigned. However, they might in former ages have carried on a considerable trade with the *Americans*, as we find insinuated by *Vasquez de Coronado* and *Acosia*. They might also, as here observed, leave some *Tartars*, and particularly several colonies of *Manchews*, in the new world. But notwithstanding this, we are firmly persuaded that the bulk of the colonies first planted in *America* came from the most eastern part of *Asia* in the manner already related. Nor is the affinity of manners, customs, writing, &c. between the *Peruvians*, *Mexicans*, and *Chinese*, notwithstanding what has been advanced by *Hornius*, sufficient to enable us to conclude, that any large number of *Chinese* ever settled either in *Peru* or *Mexico*. A moderate commercial intercourse between the *Peruvians*, *Mexicans*, and *Chinese*, will sufficiently account for the resemblance between those

nations in all the above-mentioned particulars.

Farther, had the *Chinese* sent any considerable colonies either to *Peru* or *Mexico*, it is probable we should have found some intimation of this in the history of their monarchs. For they mention in that history a *Chinese* colony sent to the isles of *Japan*, and seem to value themselves upon it. Besides, we find not the least hint in any of their annals, or the observations of the missionaries, of their having any knowledge of the continent, seas, or islands to the east of *Japan*. All which amounts to a strong presumption, that no great numbers of them ever transported themselves to *America*, and that they never had any settled or general correspondence with that country; though they might in some particular ages have trafficked with the *Americans*, and afterwards for several reasons have put an end to that trade. In fine, the *Chinese* seem to have been too much wrapped up in their own country, to have undertaken many such long voyages as were those to *America*; tho' this will not overturn the reality of some such voyages. Nor will this reality be disproved by their having afterwards lost all knowledge of the new world; since the descendants of the ancient *Phœnicians* knew nothing of that vast continent for many ages; though some of their ancestors were probably well acquainted with it.

That the progenitors of the *Americans*, therefore, came principally

*Abu'l Ghazi Bahadur Khan* (L) the Tartar historian, give the least intimation of such an expedition. The authority, therefore, of *Paulus Venetus* and *Mendoza*, in this particular, is not to be intirely depended upon; nor will the point in view be evinced by the wrecks of *Chinese* ships said to be found about *Quivira* and *Florida*, though we should allow the fact as attested by *Vasquez de Coronado* and *Acosta* <sup>2</sup>.

THAT the *Welsh* contributed towards the peopling of *The Welsh America*, is intimated by some good authors; and ought to be considered as a notion supported by something more than *barbare conjectures*. *Powell*, in his history of *Wales*, informs us, that a war happening in that country for the succession, upon the death of their prince *Owen Guinneth*, A. D. 1170. and a bastard having carried it from his lawful sons, one of the latter, called *Madoc*, put to sea for new discoveries; and sailing west from *Spain*, he discovered a new world of wonderful beauty and fertility. But finding this uninhabited, upon his return, he carried thither a great number of people from *Wales*. To this delightful country he made three voyages, according to *Hakluyt*. The places he discovered seem to be *Virginia*, *New England*, and the adjacent countries. In con-

<sup>2</sup> *Iidem ibid.* VASQUEZ DE CORONADO & JOSEPH. ACOSTA apud *Hornium* & *Har.* ubi sup. Vid. etiam *Du Halde's* annals of the *Chinese* monarchs.

cipally from *Tartary*, and the unknown continent or islands to the east of it, partly in their own vessels, and partly in those of the *Chinese*, if some of them did not perform their journey intirely by land, from what has been here advanced, appears highly probable. To which a further accession of strength might be added, could we insert all the particular customs, religious rites, institutions, species of food, &c. in which the *Scythians*, or antient *Tartars*, and *Americans* agreed. But this the prescribed bounds of this dissertation will not permit us to do. Nor is it at all necessary, as we find an enumeration of them in

*Hornius*, and even in *Harris's* introduction, into which they have been transplanted from that author (1).

(L) The silence of *Abu'l Ghazi Bahadur Khan* has the greater weight in the point before us, as neither *Mohammed Ebn Emir Khoandscab*, *Kbondemir*, nor any of the other *Oriental* historians has taken the least notice of this expedition. *M. D'Herbelot* likewise intirely omits it in the article *Cobla* or *Coblai*: from whence we may infer, that this opinion of *Hornius*, embraced likewise by *Dr. Harris*, is not supported in a proper manner. But this more clearly appears from the preceding note (2).

(1) *Du Halde's* annals of the *Chinese* mon. *M. Von Strahlenberg's* introduct. p. 10. & alib. pass. *Horn.* de origin. gent. *American.* *Vasquez de Coronado* & *Joseph. Acosta.* *ibid.* See likewise our history of *China*, which immediately precedes this dissertation. (2) See *Abu'l Ghazi Bahadur Khan's* genealogical history of the *Tat.* par. v. c. 5. *D'Herbel.* biblioth. orient. in *Cobla* ou *Coblai*, p. 267.



firmation of this, *Peter Martyr* says, that the natives of *Virginia* and *Guatemala* celebrated the memory of one *Madoc*, as a great and antient hero; and hence it came to pass, that modern travelers have found several old *British* words among the inhabitants of *North America*. The same author mentions the words *Matoc-Zunga* and *Mat-Inga*, as being in use among the *Guatimalians*, in which there is a plain allusion to *Madoc*, and that with the *d* softened into *t*, according to the *Welsh* manner of pronunciation. Nay, Bishop *Nicolson* seems to believe, that the *Welsh* language makes a considerable part of several of the *American* tongues. According to a famous *British* antiquary, the *Spaniards* borrowed their double L (LL) from the people of *Mexico*, who received it from the *Welsh*; and the *Dutch* brought a bird with a white head from the *Streights of Magellan*, called by the natives *Penguin*; which word, in the old *British*, signifies *White-head*, and therefore seems originally to have come from *Wales*. This must be allowed an additional argument, to omit others that occur, in favour of *Madoc's* three *American* expeditions<sup>a</sup>.

As did also  
the Nor-  
mans.

THE famous M. *Bayer* believes the *Normans* to have been the first *European* nation that sailed to *America*. But in support of this notion, which he admits to be a sort of paradox, he has only produced a passage of *Snorro Sturlæus*. Nor is this clear and express enough to engage our assent to such an hypothesis, which must therefore be considered as a bare conjecture of M. *Bayer*. However, as he was a most sagacious researcher into antiquity, and a gentleman of profound erudition, we ought not intirely to explode it, but suspend our opinion of the truth of this point till it has met with a farther discussion from the learned<sup>b</sup>.

And one  
Martinus,  
a Bohe-  
mian.

DR. LOCHNER has not scrupled to assert, that one *Martinus*, a *Bohemian* of noble extraction, discovered both the coast of *Brasil*, and the *Streights of Magellan*, before *Columbus* first sailed to the new world. This sentiment has also been espoused by other *German* authors, though we must own ourselves not sufficiently convinced of the truth of it. However, some of the *Germans*, taking this for granted, and imagining that it will reflect no small honour upon their country, are very desirous, that the new continent should have the name of *Bohemia*, rather than that of *America*, which it received from *Americo Vespucci*. But, supposing that the particulars relating to *Martinus's* discoveries were much better supported than we really

<sup>a</sup> HORNIVS de origin. gent. American. lib. iii. c. 2. p. 134. PET. MART. decad. vii. c. 3. & decad. viii. c. 5. GUL. NICOLSON. ubi sup. p. 20, 21. HUMPH. LLHYD. fragm. Brit. fol. m. 2. a. Comp. WILLOUGHBY's ornithol. lib. iii. p. 322. with Capt. COOK's voyage, &c. p. 127.

<sup>b</sup> SNORRO STURLÆUS apud Th. Sig. Bayer. in convers. rer. Scythicar. p. 337, 338. Petropoli, 1738.

take

take them to be, inasmuch that there was not the least reason to doubt the certainty of them, yet as the name of *America* has been so long used by all the *European* nations, it would not be proper at this time of day to substitute another in its place <sup>c</sup>.

THUS have we produced the most probable conjectures that can be offered concerning the first peopling of *America*, a point which has exercised the wits and pens of the learned ever since the discovery of that vast continent. We have also endeavoured to evince, that the *Americans* were the descendents of *Noah*, as well as all the nations of the antient world; which will likewise receive some farther accession of strength from the traditions which the natives, according to *Gemelli*, and others, had about the flood, and the peopling of their country after that memorable event. The *Peruvians* believed, that there formerly happened a deluge, in which all the people of their continent perished, except a few, who escaped the common destruction, by retiring into certain cavities or hollows upon the tops of the highest mountains, whose posterity at last re-peopled the world. Some traditional notions of this kind prevailed also among the antient inhabitants of *Hispaniola*, as we are informed by *Gemelli*. There is likewise mention made in the antient histories of *Mexico* of a general flood, that swept away the whole race of mankind, except one man and his wife. These two persons, according to them, had a numerous issue; but all their children were dumb, till endued with the faculty of speech by a dove. To which they added, that the primitive language spoken by the immediate descendents of the aforesaid pair was split into such a variety of tongues, or dialects, that they could not understand one another, and therefore were necessitated to migrate into different regions, and became there the founders of different nations. Nay, some of the *Americans* expressly affirmed, that all men deduced their origin from four women, which seems to approach pretty near to the *Mosaic* history, that makes all nations to have descended from *Noah* and his three sons. All which traditional notions appear manifestly to imply, not only that the *Americans* sprang originally from *Noah* and his sons, but likewise that some of their ancestors were acquainted with the *Mosaic* history; and consequently overturn both that strange system we have already animadverted upon, and what has been advanced by *Pereira*, who makes the first progenitors of the *Americans* to have been prior even to *Adam* himself <sup>d</sup>.

*American traditions allude to the Mosaic history.*

<sup>c</sup> MICH. FRED. LOCH. &c. comment. de Ananasa, five Nuce Pineæ Indica, vulgo Pinhas, &c. Norimbergæ, 1716. Vid. etiam Act. Eru-  
ditor. Lipsi. supplement. tom. vi. sect. ix. p. 436. Lipsiæ, 1717.

<sup>d</sup> GUL. NICOLSON. ubi sup. p. 20. FERD. COLUMB. ubi sup. p. 622. GEMELLI, p. 509. R. BLOME's collect. p. 60. PERRIR. 622. Præadam. exercit. c. 8.

## C H A P XXXIV.

*A Dissertation upon the Independency of the Arabs.*

*The prediction relating to Ishmael.*

THE author of the book of *Genesis* has recorded a prediction relating to the posterity of *Ishmael*, that merits the attention of all sober inquirers into the truth of revealed religion. It is contained in the following remarkable passage of that book: *And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren<sup>a</sup>.*

*This prediction not to be confined to Ishmael.*

THAT the disposition and state here specified were not to be confined to the person of *Ishmael*, but to extend to his remotest posterity, is a point that will admit of no dispute. His descendants, as well as himself, were to be (A) *wild men*; *their hands were to be against every man, and every man's hand against them*. Nothing is more common in Scripture,

<sup>a</sup> Gen. xvi. 7, 8, 9, 10, 11, 12.

(A) The words פָּרָה אֲרִי (free and savage man). The word פָּרָה is used frequently to signify the wild Arabian *as*, and sufficiently expresses the nature of that animal. For in *Goliath* *phar* is equivalent to *fugit*, *he fled*, and consequently *pharur* to *fugiens*, *flying*, *fleeing*, or *he flies*; from whence we may infer, that the Hebrew פָּרָה had originally the same, or a similar signification; so that here it signifies *free* or *unconfined*, as well as *savage*, like the *Arabian as*.

That animal was absolutely free and unconfined, and would by no means submit to the bridle, as other asses did. Hence the Deity asks *Job*, מִי שִׁלַּח פָּרָה חֲפָשִׁי (Who sends out the wild ass free? i. e. Who at the original constitution of things formed the Arabian ass of such a nature as not to endure the bridle, and submit to man to be his beast of burden? How exactly this sense answers to the genius and disposition of the descendants of *Ishmael*, will hereafter very clearly appear (1).

(1) *Gen. lxx. Arab. Job xxxix. 5.*

than

than to apply to antient nations the names of their great progenitors, nor were many of these names unknown to the writers of profane history. But we need not insist upon this. It will be readily granted by Christians, as well as sceptics and unbelievers, of all denominations, that the *Scenite Arabs* are here to be understood. Nay, both friends and foes will allow, that this prediction must be naturally supposed to include the *Scenite Arabs* of the latest ages, since the terms in which it is expressed are absolute and clear, void of all limitation or restriction <sup>b</sup>.

As for the word *ו*, which our translators have rendered *The signification*, it signifies figuratively *power, empire, force, or domination*; and is frequently so taken in Scripture. We may therefore in the passage cited assign it such a sense; nay, here <sup>the word</sup> *ו* <sup>here</sup> this must be allowed to be the most natural and obvious signification. So that according to the latter part of the prediction, *Ishmael's* posterity, to the remotest periods of time, *were to be wild men*, living in a state of hostility with their neighbours, opposing and baffling the efforts of all other nations to enslave them. That is, they were never to be thoroughly subjugated by any foreign power, but maintain their independency thro' the series of all future ages <sup>c</sup>.

If therefore, upon examination, it shall be found, that none of the great empires, nor any of the kingdoms or states into which they were split, ever made an absolute conquest of the country possessed by the *Ishmaelites*; if from the best and most authentic modern travelers it will appear, that they continue still to assert their independency, notwithstanding the power and vicinity of the *Turk*; and lastly, if the antient and modern character of this nation exactly corresponds with that given of them by the angel of the *LORD* before the birth of *Ishmael*; then we have all the reason in the world to look upon *Moses* as an inspired writer, to consider this prediction as coming from *HIM*, who alone has a complete and perfect knowledge of all events <sup>d</sup>.

<sup>b</sup> GEN. xiv. 1. ISA. xxi. 2. JER. xxv. 25. EZEK. xxxii. 22, 24, 26, 29. HERODOT. lib. vii. POLYB. lib. v. STRAB. lib. xi. BION SMYRNAEUS in epitaph. Adon. JUSTIN. lib. i. OPIAN. cymeg. lib. iii. v. 402. NON. in Dion. l. xl. v. 19. VIRG. Georg. lib. ii. PLIN. lib. vi. c. 17. Vid. etiam SAM. BOCHART. Phal. lib. ii. c. 2, 3, 4, 5, 6, 7, 8, 9, 10, &c. & lib. iii. c. 2, 3, 4, 5, 6, 7, 8, &c. p. 78—225. Francofurti ad Mœn. 1681. <sup>c</sup> JOSH. iv. 24. & Targ. in loc. ISA. xxviii. 2. & Targ. in loc. xix. 19. & Targ. in loc. Psal. xcv. 7. NUM. xi. 23. EXOD. xiv. 31. & Targ. in loc. c. xviii. v. 9. & Targ. in loc. JOSH. viii. 20. & Targ. in loc. Vid. etiam VAL. SEMIND. lex. pentaglot. p. 733, 734. Hanoviz, 1612. & M. LEVIS WOLZOG. diction. Hebraiq. p. 225. A Amsterdam, 1712. <sup>d</sup> GEN. xvi. 7—12.

*The Arabs never thought of in Scripture, is that of Egypt. This seems to have been erected by Ammon, or Ammenemes, and his son Sesostris. Now roughly if, with Sir Isaac Newton, we take the last prince to have subjugated by the Egyptians, that in his time the Arabs were dependent upon the Egyptians. For the nations, out of which, in conjunction with the Egyptians, his army was formed, when he undertook an expedition against Jerusalem, were the Libims, the Sukkiims, and the Cushims, that is, the Libyans, Troglodytes, and Ethiopians. We cannot, therefore, well suppose the Arabs then to have been under the domination of that prince. It must be owned, indeed, that, according to Diodorus Siculus, Sesostris subdued Arabia before he mounted the throne of Egypt. But this testimony can be of no great weight, at least unless qualified with proper restrictions. For the same author likewise assures us, that Sesostris found himself obliged to draw a line from Heliopolis to Pelusium, in order to secure Egypt from the excursions of the Arabs and Syrians. The Arabs, therefore, on the confines of Palestine and Syria, according to this writer, must have frequently committed hostilities against that prince, and consequently have been independent on him. Though we should therefore allow Sesostris to have conquered some of the southern provinces of Arabia in his Indian expedition, yet the aforesaid Arabs must have been then in a state of independency; at least this must be supposed, in order to render our historian consistent with himself. Now a great part of the Arabs, bordering upon Syria, Palestine, and Egypt, were the descendants of Ishmael; so that the wild men sprung from him undoubtedly preserved their liberty during the reigns of those two conquerors who founded the Egyptian empire.*

BUT farther, that the *Scenite Arabs, Ishmaelites, or Nabatheans*, in conformity to the Divine prediction, lived upon plunder, harassing their neighbours by continual robberies and excursions, we learn from the same *Diodorus Siculus*. Nay, he observes, that it was extremely difficult either to subdue or attack this nation of robbers, because they had (B) wells digged at proper

\* NEWTON'S chronol. c. ii. p. 191—265. DION. SIC. bibl. hist. lib. i. p. 36. & lib. ii. p. 92. 2 Chron. xii. 3. Univ. hist. vol. xvii. p. 410. [441], [442]. Gen. xxv. 11.

(B) Such a situation undoubtedly contributed towards the security of the Arabs; but it ought by no means to be looked

upon as the sole cause of their preservation. For all the difficulties arising to an invading army from the nature of the country,

proper distances in their dry and barren country known only to themselves. So that, if any body of foreigners ever pursued or invaded them, they, for the most part, either died of thirst, or were consumed by the fatigues they found themselves obliged to sustain. *Diodorus*, therefore, does not only affirm, that the *Scenite Arabs*, or descendents of *Ishmael*, preserved their liberty inviolate to his time, but likewise informs us of some of the means used by them in order so to preserve it<sup>f</sup>.

WE have already observed, that the *Ethiopians* drowned *Sesac's* Nor by the successor in the *Nile*, and seized upon *Egypt*. With that king-<sup>Ethiopi-</sup>dom *Libya* also fell into their hands; which enabled *Zerah* the *Ethiopian* to advance against *Asa* king of *Judah* with an army of 300 chariots, and 1,000,000 men. Now we find not the least intimation in Scripture, that any body of *Arabs* served *Zerah* in this expedition. The only nation mentioned on this occasion was the *Ethiopians*. From whence, in conjunction with what has been advanced by *Diodorus Siculus*, we may infer, that the *Scenite Arabs* were not at this time subject to the *Ethiopians* g.

*ZERAH* being overthrown by *Asa*, his son *Memnon*, or *Amenophis*, was obliged to abandon *Egypt*, and retire with great precipitation into *Ethiopia*. And though he afterwards reoccupied the former country, he was never so powerful as his father *Zerah*, and therefore cannot rationally be supposed to have reduced so potent a nation as the aforesaid *Arabs*. Nor do we find, that any thing was attempted against them by his successors, before *Affyria* and *Ethiopia* revolted from *Egypt*. This happened in the reign of *Asychis*, when *Egypt*, as formerly, was divided into several small kingdoms. As, therefore, the *Egyptian* empire, in its most flourishing state, did not subdue the *Ishmaelite Arabs*, it is utterly improbable, that either the *Affyrians* or *Ethiopians* conquered them after the partition of it<sup>h</sup>. The Arabs independent, when Assyria and Ethiopia revolted from Egypt.

So, or *SABACON*, indeed, the *Ethiopian*, afterwards made *And in the* himself master of *Egypt*; but the kingdom, or empire, of *time of So*.

<sup>f</sup> *DIOB. SIC. ubi sup. lib. ii. p. 92. Univ. hist. vol. xviii. p. 409, 410.*

<sup>g</sup> *Univ. hist. vol. xviii. p. 310. NEWT. ubi sup. 2 Chron. xiv. 8—15.*

<sup>h</sup> *2 Chron. xiv. 8—15. NEWT. & Univ. hist. ubi sup.*

try, and the wells dug by the *Severus*; and yet none of those *Arabs*, here mentioned by *Diodorus Siculus*, were in fact sur- conquerors could either extirpate or subdue the descendents of *Ishmael* (2).

(2) *Dio, lib. xxxvi. lib. lxxviii. & lib. lxxv. in excerpt. Theodof. p. 349. Ed. Lounclav. Plut. in Pomp. Ammian. Marcellin. &c.*

*Affyria*, founded by *Pul*, seems to have been then a very formidable power. For *Shalmaneser* king of *Affyria* put a period to the kingdom of *Israel*, though *Hoshea* had entered into an alliance with *So* against him. From whence we may infer, that the *Ethiopian* was not so potent as the *Egyptian* monarchs, who reigned before the defection of *Affyria*. And as the same may be said of *Shalmaneser*, we think it extremely improbable, that the *Scenite Arabs* should have been subject either to the *Affyrians* or the *Egyptians* <sup>1</sup>.

*The Arabs not subject to Belesis.* NAY, those gentlemen who adhere to the system of *Ctesias*, and contend for the highest and most incredible antiquity of the *Affyrian* empire, allow, that the *Scenite Arabs* at this time were neither under the dominion of the *Affyrians*, nor the *Egyptians*. But then they make them subject to *Belesis*, or *Nabonassar*, king of *Babylon*, who, according to them, was possessed of a great part of the old *Affyrian* empire. The chief authors produced in support of this opinion are *Diodorus Siculus*, *Herodotus*, *Justin*, and *Athenæus*; but none of these, upon examination, will be found to come up to the point <sup>2</sup>.

As for *Diodorus Siculus*, he no-where asserts, that *Belesis*, or *Nabonassar*, had *Arabia* annexed to *Chaldæa* and *Babylon*. Nor indeed could he, with any tolerable grace, affirm the whole country going under that name to have been a part of the *Babylonian* empire; since by such an assertion he would have run counter to what he has advanced in another passage of the very book here cited, which has been already produced, *Herodotus* is profoundly silent on this head, and therefore nothing can be inferred from him in support of the aforesaid notion. The same may, with great truth, be said of *Athenæus*, who does not so much as mention either *Arabia* or *Belesis* in the book quoted on this occasion. And as for *Justin*, or rather *Trogus Pompeius*, whom he epitomized, he passes over *Belesis* in profound silence; nor can he be supposed to countenance the point at present in view. For that *Trogus* copied either *Diodorus Siculus*, or those he followed, in his account of the dissolution of the *Affyrian* empire, cannot, we think, be denied. But no one can imagine, after what has been observed, that either *Diodorus Siculus*, or those authors he extracted his materials from, could believe *Arabia* to have been subject to *Belesis* or *Nabonassar*. Neither would *Justin's* authority, had he corresponded with Dr. *Prideaux's*

<sup>1</sup> Univ. hist. vol. xviii. b. iv. c. 20. p. 312, 313. NEWT. chronol. p. 250, 251, 252, 253, 254, 255. Vid. etiam, p. 279, 280, & alib.

<sup>2</sup> PRIDEAUX's connect. of the hist. of the Old and New Testam. vol. i. p. 1. Lond, 1716.

citation, have stood in competition with that of either *Diodorus Siculus* or *Herodotus* <sup>1</sup>.

FARTHER, *Diodorus Siculus*, who in his historical memoirs relating to the duration and period of the *Affyrian* empire has adhered to the system of *Ctesias*, makes the king of the *Arabs* an independent prince, even in the place referred to by Dr. *Prideaux*. For he there tells us, that the king of the *Arabs* joined *Beleſis*, the governor of *Babylon*, with a body of auxiliary troops, in order to enable him and *Arbaces* to overturn the *Affyrian* empire. He likewise relates, that *Sardanapalus* offered a reward of 200,000 talents of gold to any one who should kill either *Arbaces* or *Beleſis*; and double that sum, besides the government of *Media*, to the person who should bring either of them to him alive. But, according to this historian, that prince did not put the king of the *Arabs* upon the same or a similar footing, which he must have done, had he been either a vassal or a subject, nor even take the least notice of him. From whence we may fairly collect, that a considerable part of the *Arabs*, at least, was not subject to the *Affyrians*, when their great monarchy was dissolved, even in the opinion of those who swallowed implicitly what had been related of that monarchy by *Ctesias* <sup>m</sup>.

BUT whatever antiquity we assign the *Affyrian* empire, *The Arabs* whether we consider it as preceding the revolt of the *Medes* always in five hundred and twenty years, as founded by *Pul*, or follow dependent the system of *Ctesias*, it appears pretty plain from *Herodotus*, on the *Ass* that the whole body of the *Arabs* never lived in a thorough syrians subjection to it. For, according to that most excellent, and *Babylonians* though much injured, historian, the *Medes* were the first nation that shook off the *Affyrian* yoke. Now this defection of the *Medes* happened about 710 years before the birth of Christ; and therefore before that period the *Arabs* did not revolt from the *Affyrians*, if they were before subject to them. Nor does it appear from history, that they attempted to revolt from any power during the next 98 years, at the expiration of which term *Cyaxares* king of the *Medes*, either alone, as *Herodotus* insinuates, or in conjunction with *Nabopolassar* king of *Babylon*, put a period to the *Affyrian* empire by the reduction of *Nineveh*. So that the *Arabs* had either till that time remained faithful to the *Affyrians*, or else were never subject to them. Now *Cyrus*, at the head of the *Medes*

<sup>1</sup> DIOD. SIC. lib. ii. HERODOT. lib. i. ATHEN. deipnosoph. lib. xii. JUST. lib. i. c. 3. <sup>m</sup> DIOD. SIC. lib. ii. p. 79, 80. HANNOVRE, 1604.



and *Persians*, about 73 years after the dissolution of the afore-said empire, took *Babylon*, and made himself master of the large and extensive territories of the *Babylonian* monarchy. As therefore the *Medo-Persian* empire under that prince, and his two next successors, consisted at least of all the *Assyrian* and *Babylonian* dominions, *Arabia* must have been subject to them, had it been a province of the *Assyrian* and *Babylonian* empires. Nay, had it ever been a province of either of those empires, it must have been one of the former when *Nineveh* was taken by *Cyaxares* and *Nabopolassar*, and of the latter when *Cyrus* reduced *Babylon*; since there is no account of its defection from any *Assyrian* or *Babylonian* monarch, as has been just observed. But we are informed by *Herodotus*, that *Arabia* did not belong to any of the *satrapies* into which *Darius Hystaspis* divided the *Persian* dominions immediately after his accession. From whence it very clearly follows, that the *Arabs* were never reduced to a state of servitude, either by the *Babylonians*, or the *Assyrians* \*.

The Arabs  
never sub-  
dued by  
Cyrus,  
Camby-  
ses, or  
Darius  
Hystaspis.

BUT as the passages of *Herodotus* here referred to will set this matter in the clearest light, we shall beg leave to give our readers a translation of them. “Be this as it will,” says the historian, “the son of *Hystaspis* was declared king, and “all the people of *Asia* submitted to his government, except “the *Arabs*, who, though they had been overcome by *Cyrus*, “and afterwards by *Cambyses*, were never reduced by the “*Persians* to the condition of subjects, but were accounted “their friends, and opened them a passage into *Egypt*. This, “without the assistance and permission of the *Arabs*, would “have been utterly impracticable.” And again—“The “fifth *satrapy* comprehended all the countries situated be- “tween the city of *Posideum*, built in the mountains of “*Cilicia* and *Syria* by *Amphilochus* the son of *Amphiaraus*, “and *Egypt*, EXCEPTING ONLY THE ARABIAN TERRI- “TORIES, WHICH ARE FREE FROM ANY TRIBUTE. “This division, containing all *Phœnicia*, *Palestine*, *Syria*, “and *Cyprus*, was taxed at three hundred and fifty talents.” Now *Cyrus* formed the greatest empire that had ever been erected in the East before his time, and established it with such wisdom, that, upon the strength of this foundation only, it stood above two hundred years, notwithstanding his successors, through that interval, were the most abandoned set

\* HERODOT. lib. i. JAC. USSER. ARMACHAN. annal. vet. & Nov. Test. p. 59. LUTETIÆ Parisior. 1673. EUSEB. chronic. p. 124. ALEXANDER POLYHISTOR apud Georg. Syncellum, p. 210. & apud Eusebium in chronico, p. 46. PRID. ubi sup. p. 47, 48. & p. 120—125. HERODOT. lib. iii.

of men that ever mounted a throne. Can any sober person therefore believe, that even the most powerful of the *Assyrian* princes, whose territories made up but part of the *Persian* dominions, ever thoroughly subjugated a nation which this famed and puissant conqueror could never bring into a state of subjection to him ?

AND that the *Arabs* here mentioned were the posterity of *Ishmael*, may be clearly evinced from the situation assigned them in this place by *Herodotus*. For he fixes them on the confines of *Phœnicia*, *Syria*, *Palæstine*, and *Egypt*; where the *Ishmaelites* settled themselves, according to the sacred historian. Nay, from these curious passages we may farther infer, that, in the time of *Cyrus*, *Cambyfes*, and *Darius Hystaspis*, the *Nabathean* or *Ishmaelite Arabs* were not only independent on the *Persians*, but likewise able to introduce what power they thought proper into *Egypt*. This amounts to a strong presumption, that even before the beginning of the *Persian* empire, as well as during the first period, and through the whole course of it, the *Scenite Arabs* paid no homage to the *Egyptians*; and therefore *Herodotus* concurs with *Diodorus Siculus* in settling the point we are at present insisting upon.

IT may, perhaps, be imagined by some, that this last observation is superfluous and unnecessary; since, after the reduction of *Egypt* by *Cambyfes*, that country, with the adjacent parts of *Libya*, *Barca*, and *Cyrene*, formed the sixth satrapy of the *Persian* empire. But, in order to shew, that it is not without its use, we may farther observe, that the *Egyptians*, several times after the death of *Cambyfes*, shook off the *Persian* yoke, particularly in the reigns of *Darius Hystaspis*, *Artaxerxes Longimanus*, and *Darius Nethus*. Nay, they revolted from this last prince about four hundred and fourteen years before the commencement of the Christian æra, and continued in a state of independency till they were intirely subdued by *Ochus*, about sixty-four years after. So that tho' the *Nabathean Arabs* were by no means subject to the *Persians*, we could not have asserted them always to have been independent on *Egypt* after the death of *Cambyfes*, had not ancient history borne us out in such an assertion. To what has been already offered in relation to the independency of the *Ishmaelite Arabs*, during the first period of the *Persian* empire, we may add, that, before *Cambyfes* had obtained a passage through the king of *Arabia's* territories, he could not undertake an expedition against *Egypt*. The *Arab*, after the

° HERODOT. ubi sup. c. 88. & c. 91. See also PRID. connect. vol. i. b. ii. p. 111. P HERODOT. ubi sup. Gen. xxv. DIOD. SIC. lib. i. p. 36. & lib. ii. p. 92.

conclusion of a treaty with him, supplied the *Persian* monarch, and all his forces, with water in the deserts; which effectually paved the way to the conquest of that country. This we learn from *Herodotus*; and it may be considered as an additional proof of the truth of what is here advanced.

Sennacherib never king of Arabia. HOWEVER, it must be owned, in seeming opposition to our scheme, that the last-mentioned author makes *Sennacherib*, or, as he calls him, *Sanacharib*, king of *Arabia* as well as of *Affyria*. But to this it may be replied, that the passage here referred to rather proves *Affyria* to have been dependent on *Arabia* than *Arabia* on *Affyria*. For *Sanacharib* is there stiled king of *Arabia* and *Affyria*, not king of *Affyria* and *Arabia*; and the forces he commanded in his expedition against *Egypt*, are not called *Affyrians*, but *Arabians*. From whence it seems to follow, that, according to *Herodotus*, *Affyria* was at that time a province of the *Arabian* empire, and not *Arabia* of the *Affyrian*. But the account that historian gives us of *Sanacharib's* invasion of *Egypt* must be allowed very confused and indistinct. Nay, it has the air of a romance, rather than the appearance of a true history. It seems to be nothing but a corruption of the Scripture-account of the terrible blow *Sennacherib* received in *Judaea*, after he had defeated *Tirhakah* king of *Ethiopia*. In which view every man of sense, and every friend to revelation, will consider it. And as for those persons, who, through an unaccountable prejudice, to use no harsher an expression, prefer the authority of *Herodotus*, even in the most exceptionable and improbable, not to say apparently false, parts of his work, to that of Scripture; they must stand to the consequence just mentioned, which is so far from overturning our opinion, that it strongly supports it. Tho' after all, allowing a much greater degree of credit to this passage of *Herodotus* than it really deserves, *Sennacherib* may be supposed either to have assumed the title of king of *Arabia*, without being in possession of that country, or to have seized upon some part of it before he entered *Egypt*. In either of which cases *Herodotus* may be deemed consistent enough with himself. But that *Sennacherib* was absolutely master of *Arabia*, even during the shortest term, can by no means be allowed; since then our historian would shake his own authority, if not intirely subvert it. Besides, he received this fabulous relation from the *Egyptian* priests, whose prejudice in favour of their own nation, and aversion to the *Jews*, would not permit them to give him a faithful narrative of the fact they here so notoriously disguised. Nor do we find, that *Herodotus* himself laid any manner of stress upon the account,

HERODOT. lib. iii. & lib. vii. THUCYDID. lib. i. Ctesias-  
Diod. Sic. lib. xi. & lib. xvi. EUSEB. in chron. p. 4.

they communicated to him of events and transactions that preceded the reign of *Psammitichus*. Nay, the falsity of many such accounts is acknowledged, and even strongly attested, by *Manetho*. As therefore *Sennacherib's* invasion of *Egypt* preceded above 40 years the reign of *Psammitichus*, and as the story here inserted, that came to *Herodotus* thro' the hands of the *Egyptian* priests, favours so strongly of fiction, the passage now in view cannot be supposed in the least to affect our present opinion <sup>r</sup>.

BUT we may, perhaps, still be told, that *Xenophon* expressly affirms *Cyrus* to have conquered the *Arabs*. The words used by that author, in the place here referred to, on which the sense of the whole passage turns, are, ὑποχείριον ἐποίησεν Ἀραβίαν, which may be rendered *he reduced, brought under his power, or subdued, the Arabs*. They do not, therefore, necessarily include, in the idea they exhibit, an absolute conquest, or thorough subjugation. For *Herodotus* himself assures us, that *Cyrus reduced, subdued, or conquered* (Κύρου τῆς κατασφαιρίσεως, &c.) the *Arabs*; and yet he at the same time declares, that neither *Cyrus*, *Cambyses*, nor *Darius Hystaspis*, could reduce that people to the condition of subjects. So that this passage will by no means answer the purpose it may be intended to serve, as not in the least clashing with what has been already advanced. Besides, whatever *Arabs Xenophon* might mean here, we are not disposed to believe, that he had the whole body of the *Nabathean* or *Ishmaelite Arabs* in view. For is it likely, that *Cyrus* should have reduced the whole nation of the *Ishmaelite Arabs* in his direct march from *Sardis* to *Babylon*? Can we suppose that conqueror to have taken so strong a fortress as *Petra*, which would have been a most noble exploit, and yet that *Xenophon* should not have transmitted to posterity any particulars of it, nay, not so much as ever have mentioned so remarkable a city? Such suppositions, considering the passion that writer always discovers for the memory of his hero, are in themselves highly improbable; and even, when they run counter to the whole stream both of sacred and profane history, manifestly absurd <sup>s</sup>.

BUT this will most evidently appear from an attentive perusal of *Xenophon* himself, without any additional considerations. He informs us, that *Cyrus*, in his march from *Sardis* to *Babylon*, obliged the *Phrygians*, *Cappadocians*, and *Arabians*, to submit to him; so that these *Arabians* were neighbours to the *Phrygians* and *Cappadocians*, and near the countries traversed by a traveler in his journey from *Sardis* to *Babylon*. For such

<sup>r</sup> HERODOT. lib. ii. Univ. hist. vol. xviii. p. 313. See also the preface to the Univ. hist. p. 17, 18. Lond. 1736. <sup>s</sup> XENOPHON, *Cyropæd.* lib. vii. p. 515, 516, 517. Oxon. 1727. HERODOT. ubi sup. c. 88.

were

were the kingdoms of *Phrygia* and *Cappadacia*, and to such a notion *Xenophon's* text manifestly leads us. We must therefore necessarily suppose these *Arabs* to have been only some wandering tribes roving about the confines of *Syria*, near the banks of the *Euphrates*, whom *Cyrus* might oblige to assist him to the utmost of their power, in his march to *Babylon*. This to us, and, we persuade ourselves, to all our impartial readers, seems to be the utmost that can be inferred from *Xenophon* in the passage now before us. So that it does not appear from hence, that *Cyrus* ever approached the interior part of *Arabia*, and much less made himself master of it. But, had *Xenophon* even asserted this, we should not have thought ourselves obliged to assent to him; since, in our opinion, his authority must give way to that of *Herodotus*†.

*The Arabs not under the dominion of the Persians, when Herodotus wrote his history.* THAT neither the *Egyptians*, *Assyrians*, nor *Persians*, therefore, before the reign of *Darius Hystaspis*, ever made a complete conquest of *Arabia*, is as well attested as any negative point can be at such a distance of time. To which we may add, that neither was such a conquest made by the *Persians*, before *Herodotus* wrote the third book of his most valuable history, that is, before the year preceding Christ 445. for in that year our historian read the first draught of his work at *Athens*. Nay, we may venture to affirm, that the *Arabs* had not received the *Persian* yoke in the year before Christ 412. being the twelfth of *Darius Nothus*; since *Herodotus* did not put the last hand to his history till after the nineteenth campaign of the *Peloponnesian* war, which coincides with that year. For *Herodotus*, in his *Thalia*, or the aforesaid book, assures us, that “the *Arabs* were never reduced to the condition of subjects by the *Persians*, but had always been considered by that nation as their friends.” From whence it clearly appears, that, when he revised, polished, and completed that work of his still extant, or in the year preceding the Christian æra 412. the *Arabs* had not submitted to the *Persians*‡.

*They also maintain their independency through the reign of Darius Nothus.* NAY, so far were the *Persians* at this time from being able to impose their yoke upon the *Arabs*, that they could not prevent a confederacy between that nation and the *Egyptians*, then enemies to the *Persian* monarch. They entered, therefore, into an alliance with *Amyrtæus* king of *Egypt*; and assisted that prince in his war against *Darius Nothus* with a body of auxiliary troops. This war continued from the year before Christ 410. to the year 407‡.

† XENOPH. ubi sup.

‡ EUSEB. in chron. sub Olymp.

83. HERODOT. lib. vii. viii. PRID. connect. vol. i. p. 368, 369.

‡ DIOD. SIC. lib. xiii. HERODOT. lib. iii. c. 15.

ABOUT three hundred and eighty-six years before the Christian æra, *Artaxerxes Mnemon* made great preparations for an invasion of the island of *Cyprus*. He assembled for this purpose an army of 300,000 men, and fitted out a fleet of three hundred sail. *Euagoras* king of *Cyprus*, in the mean time, strengthened himself with several alliances against so formidable a power. And, in consequence of these alliances, he was assisted with a strong body of auxiliaries by the *Egyptians*, *Libyans*, *Tyrians*, *Arabs*, and other nations who were then at enmity with the *Persians*. This must be owned a convincing proof, that the *Arabs* were at that time neither subject to the *Persians*, nor to the *Egyptians*; nor, indeed, to any other power. They undoubtedly enjoyed their liberties then in the fullest extent \*.

ALEXANDER THE GREAT, having overthrown the *Persian* empire, and pushed his conquests almost as far as the the Great *Ganges*, among other projects, meditated the reduction of *Arabia*. The motives to this expedition we have already taken notice of in our history of the *Arabs*, and therefore need not repeat them here. For this purpose he equipped a very formidable fleet, composed of ships built in *Phœnicia*, *Cyprus*, and *Babylonia*; and assembled a numerous army, which he was upon the point of marching into *Arabia*. But death put an end to this, as well as all his other ambitious designs, in the year preceding the birth of Christ 323 7.

NOTHING therefore can be more evident, than that the *Nabæens* or *Nabathean Arabs* were a free and independent people, when the *Macedonians* put a period to the *Persian* empire. They were also then a very formidable power, as sufficiently appears from the great preparations made by *Alexander* to reduce them. Nay, this is most glaring and conspicuous from the conduct of the *Arabs* at that juncture. For they alone, of all the neighbouring nations, had so little apprehension of that prince, that they sent no ambassadors to him, nor took the least notice of him, though his dominions extended from the *Adriatic* sea almost to the *Ganges*, the greater part of the then known habitable world \*.

THAT *Ptolemy*, therefore, one of his immediate successors, should this very year, upon a partition of the *Macedonian* empire, have allotted him not only *Egypt*, *Libya*, *Palæstine*, and *Cœle-Syria*, but likewise *Arabia*, if we take the country going under that name in its utmost extent, is apparently absurd. At least, that he should then be in possession of this

\* DIOD. SIC. lib. xvi.

7 STRAB. lib. xvi. ARRIAN. 161.

Univ. hist. vol. xviii. p. [442].

2 STRAB. &amp; ARRIAN.

ubi sup. Univ. hist. ubi sup.

region, no sober person will ever be induced to believe. When, therefore, some authors insinuate, that *Ptolemy*, upon *Alexander's* death, had *Arabia* assigned him, we must understand them as speaking but of an inconsiderable part of that country. For the *Arabs* in general were this year independent of the *Macedonians*, and therefore by no means subject to *Ptolemy*. *Alexander*, at his decease, had not begun his march against them; and consequently none of his successors could then, with any sort of propriety, be stiled king of *Arabia* <sup>a</sup>.

Demetrius besieges Petra incessantly.

BUT this will still more clearly appear from what we are going farther to observe. After *Antigonus* had recovered *Syria*, *Phœnicia*, and *Palæstine*, out of the hands of *Ptolemy*, he sent a body of troops, under the command of *Athenaus*, one of his generals, to chastize the *Nabathean Arabs*. Those robbers, or, in the language of *Moses*, *wild men*, had made several incursions upon his new conquests, and committed there dreadful depredations. In order, therefore, to make them feel the weight of his resentment for those outrages, he sent the above-mentioned detachment, consisting of four thousand foot, and six hundred horse, to ravage and lay waste their territories. But that detachment was almost intirely cut to pieces, only fifty horse escaping the general carnage, in the manner already related. Nor had his son *Demetrius*, at the head of four thousand foot, and as many horse, all chosen troops, much better success. For, after he had in vain attempted to take *Petra*, their metropolis, by storm, he found himself obliged to conclude a peace with the *Arabs* almost upon their own terms, having lost the greatest part of his army in this fruitless expedition <sup>b</sup>.

The Arabs would not suffer Antigonus to collect the bitumen of the lake Asphaltitis.

NAY, after the conclusion of this peace, the aforesaid *Ismaelites*, or *Nabatheans*, would not suffer any bitumen to be collected upon the lake *Asphakitis*, or the *Dead Sea*, for the use of *Antigonus*. For, being apprised, that *Jerom the Cardian*, in pursuance of his instructions, had prepared a prodigious number of boats to carry the bitumen off the lake to one place, there to be disposed of for the benefit of that prince, they resolved to attack the people he employed. And, in consequence of this resolution, having drawn together a body of six thousand men, they fell upon them, put most of them to the sword, and obliged *Antigonus* to lay aside the project he had formed <sup>c</sup>.

<sup>a</sup> CURT. lib. x. DIOD. SIC. lib. viii. PLUTARCH. in Eumen. Vid. & PRID. connect. vol. i. p. 519. Lond. 1716. <sup>b</sup> DIOD. SIC. lib. xix. PLUT. in Demet. Univ. hist. vol. xviii. p. [443], [444]. <sup>c</sup> DIOD. SIC. ubi sup. Univ. hist. ubi sup.

HENCE we are furnished with an irrefragable argument, Ptolemy that *Arabia* had not been subdued by *Ptolemy*, before he was <sup>never made</sup> driven out of *Syria*, *Palæstine*, and *Phœnicia*, by *Antigonus*. <sup>father of all</sup> For, had not this been the case, there would have been no *Arabia*. occasion for *Demetrius* and *Athenæus* to have penetrated as far as *Petra*, nor for the former to have concluded a peace with the *Arabs* so little to the advantage of *Antigonus*. Nay, that nation of thieves neither durst nor could have obstructed *Jerom of Cardia* in his attempt to collect the bitumen of the *Sea of Sodom*, in order to increase the revenue of that prince; at least, such an insult would not have been offered with impunity. That the *Ishmaelite Arabs*, therefore, had not been subdued either by *Ptolemy* or *Antigonus*, before the year preceding Christ 311. when the above-mentioned occurrences happened, and consequently that *Ptolemy* could at farthest have been in possession of but a small part of *Arabia* in the year 323. will admit of no dispute <sup>d</sup>.

AFTER all, by comparing *Herodotus* with *Diodorus Siculus*, it may not be difficult to discover what part of *Ptolemy's* dominions had the name of *Arabia* given it by the latter of those authors. For he tells us, that this very year 311. by a treaty of peace, *Ptolemy* had *Egypt*, and the adjacent parts of *Libya* and *Arabia*, delivered up to him. Where, by the adjacent parts of *Libya* and *Arabia*, we are undoubtedly to understand those tracts to the west and east of the *Nile*, contiguous to *Egypt*, included under the names of *Libya* and *Arabia* by *Herodotus*. So that the *Arabs* governed by *Ptolemy* seem to have been none other than the *Egyptian Arabs*, inhabiting the country bounded on the east by the *Nile*, or at least a part of *Egypt* nearly approaching that river, on the west by the *Arabian gulph*, on the north by the *Lower Egypt*, and on the south by the borders of *Ethiopia*. In the earlier ages *Egypt* extended very little beyond the eastern bank of the *Nile*, if the *Nile* itself was not the eastern boundary of that kingdom; so that we may easily apprehend all the aforesaid tract to have gone under the denomination of *Arabia*, as is intimated by *Herodotus*. And that the *Arabian Cushites*, taken notice of in our history of the *Arabs*, were seated in part of it, seems to be countenanced by Scripture. As, therefore, *Alexander* died scarce ninety years after *Herodotus* had finished his history, the tract above-mentioned might have been called by the *Greeks Arabia*, when *Ptolemy* ascended the throne of *Egypt*, as well as in the days of *Herodotus* <sup>e</sup>.

<sup>d</sup> PRID. connect. of the hist. of the Old and New. Test. vol. i. p. 518, 519. <sup>e</sup> HERODOT. lib. ii. DIOD. SIC. ubi sup. PRID. connect. &c. vol. i. p. 519.



*The Arabs* ADMITTING the truth of this observation (and we think it *subject to* will not be contested by any person moderately versed in ancient history), the people settled in the aforesaid district had *Ptolemy* not in reality a better claim to the appellation of *Arabs* than *intermixed* to that of *Egyptians*. For a good part of them at least seem *with the* to have appertained to that nation. We therefore cannot help *Egyptians.* approving of the map prefixed to the second edition of Mr. *Littleton's* translation of the second book of *Herodotus*, wherein we find them stiled *Arab-Egyptians*. The country they inhabited is there very exactly and very ingeniously delineated <sup>f</sup>.

*The* ANOTHER solution of the pretended difficulty we are con- *Greeks* sidering may likewise be submitted to the judgment of our *sometimes* learned and inquisitive readers. It is very common for the *apply the* Greek writers to apply the name of a whole region to a part of *name of a* it. Of this we have several instances in *Herodotus*, as well *whole* as other authors that occur. So *Phraortes* king of *Media* is *country to a* said by that historian to have subdued *Asia*, though he perished *part of it.* in an attempt he made on *Nineveh*, the metropolis of the *Affyrian* empire; so his son *Cyaxares* is said to have trained up the people of *Asia* in military discipline, though he presided only over the *Medes* and *Persians*; and, to omit other instances, he tells us, that the *Scythians* possessed themselves of *Asia*, whereas they only conquered the *Upper Asia*, or the two *Armenia's*, *Cappadocia*, *Pontus*, *Colchis*, and *Iberia*. By *Arabia*, therefore, *Diodorus* may be very rationally supposed to mean only a smaller part of that country in the passage here referred to; by which explanation, he will not only be rendered consistent with himself, but likewise with *Herodotus*, *Plutarch*, *Arrian*, and *Strabo* <sup>g</sup>.

*The proper* In the year before Christ 301. *Ptolemy Soter* recovered from *Arabia in-* *Antigonus Judæa*, *Cæle-Syria*, and all *Phœnicia*, except *Tyre* *dependent* and *Sidon*, according to several authors. As none of them *on Ptolemy* mention *Arabia* on this occasion, they undoubtedly con- *in the year* sidered *Ptolemy's Arabs* as necessarily connected with the *Egy-* *before* *ptians*, and bearing no relation either to the *Jews*, *Syrians*, *Christ 301.* or *Phœnicians*. And this we are the rather induced to believe, because, after the death of *Antigonus*, all *Alexander's* dominions were divided into four kingdoms, one of which, consisting of *Egypt*, *Libya*, *Arabia*, *Cæle-Syria*, and *Palæstine*, was given to *Ptolemy*, according to the aforesaid au-

<sup>f</sup> LITTLETON's translat. of Herod. b. ii. Lond. 1720. <sup>g</sup> HERODOT. lib. i. PRID. ubi supra, p. 63. ARRIAN. de reb. post Alexand. gest. in excerptis Photii, cod. 92. p. 602. Amst. 1668. CURT. lib. x. DIOD. SIC. lib. xviii. STRAB. lib. xvii. PLUT. in Eumen. Univ. hist. vol. ix. p. 9.

thors. Here, therefore, we find *Arabia* following *Libya* and *Egypt*, and, as it were, united with them. Since, therefore, both the above-mentioned events happened this very year 301. and were taken notice of by the same authors; since, in their account of the former, they have passed over in silence *Arabia*, *Libya*, and *Egypt*, but considered them together in that of the latter; we cannot help thinking, that *Ptolemy's Arabia* and *Libya* were the countries going under those names in the second book of *Herodotus*. So that the two historical articles inserted in this paragraph are an additional proof of the truth of what has been just advanced <sup>a</sup>.

BUT to a Christian, or even a moderate sceptic, if any *Never sub-* such person is to be found, may be offered another consideration, which will likewise fully evince the point in view. The *of Alex-* battle of *Ipsus*, wherein *Antigonus* was slain, produced a division of the *Macedonian* empire, erected by *Alexander the Successor* *Great*, into four powerful kingdoms. Over one of these, composed of *Egypt*, *Libya*, *Arabia*, *Cœle-Syria*, and *Palæstine*, *Ptolemy* presided; another, made up of *Macedon* and *Greece*, was governed by *Cassander*; *Thrace*, *Bithynia*, and some other provinces beyond the *Hellepont* and the *Bosporus*, that formed the third, fell to the lot of *Lyfimachus*; and the fourth, which consisted of all *Alexander's* other dominions, was guaranteed, by the rest of the confederated princes, to *Seleucus*. Now these four kingdoms, or, if we please, the kings that reigned over them, were the four horns of the he-goat mentioned by the prophet *Daniel*, which grew up after the breaking off of the first horn. For *Alexander* king of *Græcia* was that first horn, and the four above-mentioned princes, who sprung up after him, divided his empire between them, and therefore may be said to have grown up after him, as the four horns succeeding the first were to do. They likewise answered to the four heads of the leopard spoken of by the same prophet; and their four kingdoms must have corresponded with the four parts, into which the kingdom of the mighty king (*Alexander*) should be broken and divided towards (or according to the number of) the four winds of heaven, among those four kings, *who should not be of his posterity*, as none of them were. By this last partition, therefore, of the *Macedonian* empire, all those prophecies were exactly fulfilled; and consequently the monarchies or kingdoms above-mentioned must have been of the same extent, or exactly have corresponded with, the territories which formed that empire. So that *Ptolemy* could only have been master of that *Arabia*, which had before

<sup>a</sup> DIOD. SIC. lib. xx. PLUTARCH. in Demetr. APPIAN. in Syriac. POLYB. lib. v. Vid. etiam PRID. ubi sup. p. 558.

been reduced by *Alexander the Great*. And that this was not the proper *Arabia*, has been already most clearly evinced ; for it has been shewn, that *Alexander* proposed to make an intire conquest of that country, but did not live to put his design in execution. It is, therefore, most natural to suppose, especially if we consider with proper attention what has been already offered in support of this notion, that the *Arab-Egypt*, or *Egyptian Arabia*, of *Herodotus*, was the *Arabia*, over which, in conjunction with *Egypt*, and the adjacent parts of *Libya*, *Ptolemy* reigned.. Nay, as Christians, we may venture farther to affirm, that the proper *Arabia* was probably never annexed to any of the aforesaid kingdoms, and consequently never dependent on any of them, as long as any of them did subsist. For, had this not been the case, some one of them would have had an additional territory, that never appertained to the *Macedonian* empire. And, if this be allowed, it will seem to follow, that those four kingdoms did not with precision answer to the aforesaid empire ; and consequently, that it could not with the utmost propriety be said to be divided into them. For these *very* kingdoms (and not others, as an accession of territory would have made them) were to remain till the *fourth beast*, i. e. the *Romans*, devoured and brake in pieces every thing that opposed it. So that, to assert the proper *Arabia* to have been conquered by some of *Alexander's* successors, or their descendents, will be in some measure to shake the authority of the prophet *Daniel*, by rendering doubtful the completion of some of his prophecies, or at least by throwing such an obscurity upon them, as will render that completion very difficult to be discerned. More might be said on this head, would the limits we have here prescribed ourselves permit. But, as they will not, we shall only beg leave to inform our curious readers, that they may with great pleasure and facility pursue the hint here given, after they have attentively perused what the learned *Dr. Prideaux* has said of the completion of those prophecies. We cannot, therefore, help thinking, that, in the present point, sacred and profane history mutually support and strengthen each other.

those di-  
visions of  
Arabia  
subject to  
Ptolemy  
part of  
Egypt.

We have the following list of the kingdoms and provinces possessed by *Ptolemy Philadelphus*, in the twenty-fifth year of his reign. *Egypt*, *Cæle-Syria*, *Palæstine*, *Cilicia*, *Pamphylia*, *Lycia*, and *Caria*. From whence it appears, that he was not then master of *Arabia* ; except we will have the *Arabia* formerly mentioned, extending almost to the *Nile*, to have been at that time under his dominion. And, in this case, we may consider it as part of the country going under the denomination of

i. Idem ibid. DAN. c. vii. & c. viii.

*Egypt*.

*Egypt.* The twenty-fifth of *Ptolemy Philadelphus* coincides with the year before Christ 260<sup>k</sup>.

NOR was *Ptolemy Euergetes* in possession of *Arabia* near *The Arab* forty years after. For, in the year preceding the Christian æra independ- 222. being the last of his reign, he only made himself master *ent on E-* of the *Arabian* and *Ethiopian* coasts of the *Red Sea*; which *gypt in the* amounts to a plain implication, that he did not penetrate far *reign of* into *Arabia*. We have, in this and the preceding paragraph, *Ptolemy* taken notice only of the independency of *Arabia* on *Egypt*; *Euergetes* since no one, as we apprehend, has ever supposed, or indeed had the least reason to suppose, that it appertained to any other kingdom but *Egypt*, in any part of the interval between the erection of the *Macedonian* empire, and the commencement of the *Roman* power<sup>l</sup>.

HOWEVER, *Antiochus the Great*, about four years after, *As also on* made an irruption into *Palæstine*, and forced *Rabbah* of the *Antiochus* children of *Ammon*, *Rabbath Ammon*, or, as *Polybius* calls it, *the Great*, *Rabbatamana*, after a brave defence, to surrender to him. *and Ptole-* The immediate consequence of which was the submission of *my Philo-* the neighbouring *Arabs*, who, after the reduction of this for- *pator*. tress, found themselves incapable of holding out against him. But, being defeated the next year, 217. by *Ptolemy Philopator*, at the battle of *Raphia*, he abandoned his conquests in *Cæle-Syria*, *Palæstine*, and the little *Arab* district about *Rabbath Ammon*; which immediately returned to *Ptolemy*. But, notwithstanding this, that prince had then no great footing in *Arabia*. For all the advantage accruing to him from the victory gained over *Antiochus* at *Raphia*, was only the cession of *Cæle-Syria* and *Palæstine* to him. So that he received now no new accession of territory, but only recovered what he had lost before to *Antiochus*. The *Arabs*, therefore, above-mentioned seem to have belonged to *Palæstine*, and not *Arabia*; or, at farthest, to have been a very inconsiderable canton of the *Arab* nation<sup>m</sup>.

ABOUT the year 187. *Hyrchanus* supplanted his father at *The Arabs* the *Egyptian* court, and procured for himself a commission *free in the* to be *Ptolemy Epiphanes*'s collector of the revenues in all the *year before* countries beyond *Jordan*. But, being opposed by the *Jews* *Christ* 187. in the execution of his office, he found himself obliged to repass the *Jordan*, and to build, for his security, an exceeding strong castle, which he called *Tyre*, or *the fortress*. From

<sup>k</sup> THEOCRIT. Idyl. 17. <sup>l</sup> Monument. Adulitan. apud Cosmam Ægyptium, in topograph. Christian. p. 140, 141, 141, 142, 143. Parisiis, 1706. <sup>m</sup> POLYB. lib. v. p. 411, 412, &c. Deut. c. iii. v. 11. 2 SAM. c. xii. v. 26. JEREM. c. xlix. ver. 2.

hence he made war upon the neighbouring *Arabs*, infesting them with incursions and depredations for seven years together. Nor can it be doubted but that he likewise suffered considerably from the hostilities committed on their part. Hence it appears, that those *Arabs* at that time were neither dependent upon the *Syrians*, nor the *Egyptians* <sup>a</sup>.

JASON, upon the approach of *Antiochus Epiphanes* king of *Syria*, after his reduction of *Egypt*, thought fit to retire from *Jerusalem*, and take shelter in the territories of *Aretas* king of the *Arabs*. That prince's dominions then extended as far as the borders of *Palæstine*, and included part at least of the land of the *Ammonites*. But, being accused of some crime before *Aretas*, or *Al Hareth*, that prince refused to take him under his protection; which obliged him to fly out of *Arabia*. This amounts to a full proof, that, in the year 170. the *Ishmaelites* or *Nabathean Arabs* lived under the domination of their own prince; and consequently were neither subject to the *Syrians* nor the *Egyptians* <sup>o</sup>.

As also in 164. THAT the *Ishmaelites* or *Nabatheans* drove the posterity of *Esau* out of that country in Scripture called the *Land of Edom*, while the *Jews* were captives at *Babylon*, may be inferred from *Strabo*. But we doubt not that those *Arabs* were, long before that period, intermixed with the antient *Idumeans*. This most clearly appears from *Moses*, and the *Psalmist*. For, according to the former, *Ishmael*, and his immediate descendants, dwelt in the solitudes of *Paran*, *Shur*, &c. before *Edom*, or *Esau*, and his sons, settled themselves there; and the latter makes the *Hagarenes*, or, as should seem, the people of *Hag'r*, who were undoubtedly related to *Ishmael*, contiguous to the *Moabites*, that were seated upon the confines of the Scripture *Idumæa*. Nor is it at all improbable, that the *Nabatheans* made up part of the later *Idumeans*, of whom *Judas Maccabeus* put above forty thousand to the sword. This event, which happened in the year 164. is therefore an indication, that the *Ishmaelites* were then a powerful nation. We must not omit observing here, in consequence of what has been just laid down, that *Dr. Prideaux* is guilty of a great mistake, when he asserts, that *Edom's* sons were the only inhabitants at first of the tract afterwards called *Arabia Petræa* by the *Greeks* <sup>p</sup>.

WE say, the afore said event in 164. indicates the *Nabatheans* to have been then a powerful nation; since *Nabathea*, or *Arabia Petræa*, was distinct from the country inhabited by

<sup>a</sup> See *PRID. connect. &c. vol. ii. p. 145.*

*CAB. C. V. ver. 7—10.*

<sup>o</sup> 2 *MACCAB. C. V. ver. 3, 4, 5.*

<sup>p</sup> 1 *MACCAB. C. X. ver. 16, 17, 18—21.*

the later *Idumeans*. That tract was a part of the antient *Palæstine*; and therefore those *Nabatheans* seated there must have been an additional clan of that people. So that, upon this supposition, the *Nabatheans* did not only then possess their own country, but even part of the antient *Palæstine*. This notion will receive a fresh accession of strength, or rather a clear and full proof, from what has been already observed in the history of the *Arabs* 1.

HOWEVER, the *Nabathean* or *Ishmaelite* nation were then *And in* at peace with the *Jews*, as we learn from the author of the 163. first book of the *Maccabees*. They permitted *Judas Maccabeus* and his brother *Jonathan* to pass through part of their territories, and gave them intelligence of the distress their friends were in. This happened in the year 164. and is a farther proof of their independency. For the king of *Syria* was then at war with the *Jewish* nation, and there is not the least reason to imagine, that they bore any relation to the *Egyptians*. However, the year following, 163. a party of the *Nomades*, or *Scenite Arabs*, endeavouring to obstruct *Judas's* march to *Gilead*, were repulsed, and forced to conclude a peace. But we do not find, that either *Judas* or the *Arabs* gained the least accession of territory by this treaty. As these *Arabs* had it then in their power to enter upon a war, and conclude a peace, when they pleased; it may be inferred from hence, that they were then in the full possession of their liberty 1.

IN the year 161. being the sixth of *Judas Maccabeus*, the *As Eke-* *Jews* continued in a state of friendship with the *Nabatheans*. *wise in* *Jonathan* and *Simon*, therefore, being pushed by the troops of 161. *Demetrius Soter* king of *Syria*, under the command of *Bacchides*, had an intention to deposit all their carriages in the hands of that nation. This was to have been effected by a detachment of *Jewish* forces, under the conduct of *John*, the brother of *Jonathan* and *Simon*; and evinces the independency of the *Nabatheans* at that juncture. But, notwithstanding the amity subsisting betwixt them, the *Arabs* seem to have been so addicted to pillaging, that they could not withstand the temptation of plundering even their friends, when a fair opportunity offered. For the *Jambrians*, a tribe of *Arabs* settled at *Medaba*, fell upon *John* in his march, carried off the whole detachment, and seized upon the carriages and baggage. And, if they thus plundered their friends, they

1 Univerf. hift. vol. xviii. p 354. PRID. connect. &c. vol. i. p. 11, 12. vol. ii. p. 188, 189. 1 MACCAB. c. v. ver. 24—36. 2 MACCAB. c. xii. ver. 11, 12.

undoubtedly took the same liberty with strangers, and those that were at variance with them. So that it must necessarily be supposed, that the subjects of the *Egyptian, Assyrian, Persian, Macedonian, and Roman* empires, frequently fell a prey to them. Nor can this be doubted, after attentively considering what has been already observed from *Diodorus Siculus*. The behaviour likewise and disposition of the *Scenite Arabs* at this day most evidently confirm what is here suggested of that rapacious nation. *Their hand is, and always has been, against every man, and every man's hand against them*; which to every sober and impartial person will be a convincing proof of the divine authority of a prediction that has hitherto been so remarkably fulfilled \*.

*They maintain their independency in 146.* THE aforesaid disposition of the *Arabs*, and their independency both on *Syria* and *Egypt*, in the year preceding Christ 146. may likewise be evinced from the author of the first book of the *Maccabees*, and others. Those writers inform us, that, after *Alexander* king of *Syria* had been defeated by *Ptolemy Philometor* king of *Egypt*, he fled with five hundred horse into the territories of *Zabdiel* an *Arab* prince or emir, with whom he had before entrusted his children. But, add the same authors, he was there slain by those he most confided in, who carried his head to *Ptolemy*. That prince, however, reaped no advantage from this perfidious action of the *Arabs*; for he died, a few days after, of a dangerous wound he had received in the late battle †.

*And in 145.* The following year, 145. *Diodotus*, afterwards called *Tryphon*, went into *Arabia*, and, probably by the force of money, engaged *Zabdiel* to deliver into his hands *Antiochus* the son of *Alexander* king of *Syria*. By the same sort of influence, that prince was undoubtedly induced to violate the laws of hospitality, with regard to *Ptolemy*, the preceding year. What part of *Arabia* this *Zabdiel* presided over, we are not told either by the author of the first book of the *Maccabees*, or *Diodorus Siculus*, who both take notice of him. But it may be collected from them, that his dominions were situated near the confines of *Cæle-Syria*; and therefore a great part of his subjects must have been the descendants of *Ishmael*. That prince seems to have been well paid for what he did on this

\* I MACCAB. c. ix. ver. 35, 36. JOSEPH. antiquit. lib. xiii. c. i. I MACCAB. c. ix. ver. 37—41. Univ. hist. vol. xviii. p. 409, 410. DIOD. SIC. lib. ii. p. 92. Gen. c. xvi. ver. 12.  
† I MACCAB. c. xi. ver. 15, 16, 17, 18. JOSEPH. antiquit. lib. xiii. c. 8. DIOD. SIC. in excerptis Photii, cod. 244. POLYB. in excerptis Valesii, p. 194. LIV. epit. lib. lii. STRAB. l. xvi. p. 752.

occasion; since for some time he resisted *Trophon's* importunities, and refused to comply with his solicitations. From what has been here observed we may infer, that the tribe he governed had no dependence either upon *Syria* or *Egypt*, or, indeed, any other country whatsoever<sup>a</sup>.

IN the year 144. *Jonathan* gave a check to a party of *Arabs* that had sided with *Demetrius* king of *Syria*; but this did not prove a matter of any great advantage to him. Thus we find, that several of the *Arab* tribes sometimes joined the *Syrians*, and sometimes the *Egyptians*; which may be esteemed a proof of their independency on both those nations<sup>v</sup>.

ABOUT the year 130. *Hyrchanus* possessed himself of some *As* also in places in *Arabia*; and the following year conquered the *Edomites*, or *Idumeans*, who were seated in a part of the ancient *Palæstine*. But, notwithstanding these conquests, we do not find, that he made any great impression upon the country of the *Nabatheans*, or *Ishmaelite Arabs*. So that we may consider them as a nation unsubdued by any foreign prince, in 129<sup>x</sup>.

ARISTOBULUS, having conquered the *Itureans*, according to Dr. *Prideaux*, forced them to become proselytes to the *Jewish* religion about 106 years before the birth of Christ. Some persons pretend, that this district derived its name from *Jetur*, or *Itur*, the son of *Ishmael*; which seems to insinuate, that the inhabitants of it must have been his descendents. But, admitting the truth of this supposition, which yet we are by no means obliged to do, it will not follow from thence, that any branch of the *Ishmaelites* remained in *Iturea*, when it was reduced by the *Jewish* prince. The primitive name of a country was sometimes retained even by the nation that expelled, or cut off, the first inhabitants of it. So the *Israelites*, to omit other instances that occur, sometimes called the country they conquered, after the expulsion and even excision of the greatest part of the *Canaanite* nations, CANAAN, and the land of CANAAN. Now, that the *Ishmaelites*, if first settled there, had been obliged to retire from thence into the country called *Arabia Petrea*, is probable from hence, that the *Nabatheans*, who inhabited that region, seem to have comprehended the whole posterity of *Ishmael*, as has been evinced in the history of the *Arabs*. But, even allowing some of the sons of *Jetur* to have been in *Iturea*, when subdued by *Aristobulus*, which is the utmost that can be desired, yet

<sup>a</sup> 1 MACCAB. c. xi. ver. 39. JOSEPH. antiquit. lib. xiii. c. 9. APPIAN. in Syriac. LIV. epit. lib. lii. STRAB. lib. xvi. p. 752.  
<sup>v</sup> 1 MACCAB. c. xii. v. 24—34. JOSEPH. ubi sup. <sup>x</sup> JOSEPH. antiquit. lib. xiii. c. 17. STRAB. lib. xvi.



but a very small and even inconsiderable part of *Ishmael's* descendants would then have had the *Jewish* yoke imposed upon them. So that though we should make the largest concession to our infidel adversaries in this point, that they can, with the least colour of reason, desire, it must still be allowed, that the *Nabathean Arabs*, or bulk of *Ishmael's* descendants, do not appear at this time to have been subject to any foreign prince. On the contrary, from what has been already advanced, it must be owned extremely probable, if not absolutely certain, that they were then free and independent. In farther proof of the point we are insisting upon, it ought to be observed, that *Iturea* was a part of *Cœle-Syria*, and that *Aristobulus* ingrafted into the *Jewish* state only some of the people settled there, as we learn from *Josephus* out of *Strabo*.

*Nor in 94.* ALEXANDER king of the *Jews*, having passed the *Jordan*, forced the *Arabs*, who had possessed themselves of the land of *Moab*, and of the land of *Gilead*, to become tributaries to him. But we do not find, that he ever made himself master of any part of the proper *Arabia*. *Alexander* marched against the aforesaid *Arabs*, and gave them several defeats in the year preceding the Christian æra 94<sup>2</sup>.

*Nor in 92.* IN the year 92. *Obodas*, or *Abd Wadd*, an *Arab* emir, drew the aforesaid *Alexander* into an ambuscade, and put a great part of the army he had marched into the *Arab* territories to the sword. *Alexander* himself, with great difficulty, made his escape. Upon this defeat, it is natural to suppose, that the *Arabs* recovered all that had been before taken from them by the *Jews*. Be that as it will, that they had hitherto preserved their liberty, appears clearly from this event<sup>1</sup>.

*They are a free people in 89.* ZIZUS, an *Arab* king, in conjunction with *Sinaces* a *Parthian* commander, vanquished *Demetrius Eucharus*, who reigned at *Damascus*, took him prisoner, and sent him for a present to *Mithridates* king of *Parthia*. This affair gives us reason to believe, that *Zizus's* subjects were not dependent on any foreign power in the year before Christ 89. when it is said to have happened<sup>b</sup>.

*And in 85.* ARETAS, or AL HARETH, king of *Arabia Petraea*, overthrew in a great battle *Antiochus Dionysius* king of *Damascus*, and put both him and most of his forces to the sword. After

<sup>1</sup> JOSEPH. antiquit. lib. xiii. c. 19. RELAND. Palæstin. lib. i. c. 22. Gen. c. xxv. ver. 15. 1 Chron. c. i. ver. 31. Psal. cvi. ver. 33. EZEK. c. xvi. ver. 3. ZEPH. c. ii. ver. 5. MAT. c. xv. ver. 22. Act. c. vii. ver. 11, &c. xiii. ver. 19. JOSEPH. antiquit. lib. xiii. c. 19. <sup>2</sup> JOSEPH. antiquit. lib. xiii. c. 21, 22. & de bel. Judaic. lib. i. c. 3. <sup>a</sup> JOSEPH. ubi supra. <sup>b</sup> Idem ibid.

this action, he became king of *Cæle-Syria*. He also defeated *Alexander* king of the *Jews* at *Addida*, in the year 85. which gives us a sufficient idea of the *Arab* power at that time <sup>c</sup>.

In the year 65. *Aretas* advanced to *Jerusalem* with an army *As also in* of fifty thousand men, and overthrew *Aristobulus*; but re- 65. tired into *Arabia*, when he found, that *Scaurus* and *Gabinus* had espoused the interest of that prince. *Aristobulus*, pursuing the *Arab*, gained a considerable advantage over him. But it does not appear, that either the *Jews* or the *Romans* at this time made any acquisitions in *Arabia* <sup>d</sup>.

THAT the *Arabs*, by their incursions into *Syria*, sometimes *Not sub-* brought upon themselves the *Roman* arms, has been already *dued by* observed. Nay, that they submitted to *Lucullus*, is asserted *Lucullus.* by *Plutarch*. But this can only be understood of some particular tribes of that people. For the very year after that general returned to *Rome*, and was succeeded by *Pompey* in the command of the *Roman* army that acted against *Mitbridates*, *Aretas*, who possessed only part of *Arabia*, penetrated into the *Jewish* territories, as far as *Jerusalem*, with an army of fifty thousand men; which plainly proves him at that time to have been an independent prince. And that some of the *Arab* tribes had not been reduced by *Lucullus*, when *Pompey* arrived in *Asia*, is also apparent from the success the latter had in his war against the *Arabs*, a few years after the departure of the former. He is said to have made tributary an *Arab* tribe commanded by *Sampsiceramus*, or *Shams' alkeram*, who reigned at *Hems*, or *Emesa*; and even to have obliged *Aretas*, an *Arab* prince, whose dominions bordered upon *Syria* and *Mesopotamia*, to submit to him. *Plutarch* also relates, that he subdued the *Arabs* who dwelt about mount *Amanus*, by his lieutenant *Afranius*; and forced the king of the *Arabs* residing at *Petra* to make his submission to him. None of which events can be supposed to have happened, if, as this same author may seem to some to insinuate, the whole nation of the *Arabs* was subjugated by *Lucullus* <sup>e</sup>.

BUT it may possibly be said, though *Lucullus* could not *Nor by* make a complete conquest of *Arabia*, *Pompey* most certainly *Pompey.* did; or, at least, he thoroughly subjugated the descendents of *Ishmael*, whose perpetual independency we are now endeavouring to prove. For, according to *Dr. Prideaux*, he took *Petra*, and *Aretas* in it; and, after some detention of that prince

<sup>c</sup> JOSEPH. antiquit. lib. xiii. c. 23. & de bel. Judaic. l. i. c. 4.

<sup>d</sup> JOSEPH. antiquit. lib. xiv. c. 3. & de bel. Judaic. lib. i. c. 5.

<sup>e</sup> PLUT. in Lucul. & in Pomp. Univ. hist. vol. xviii. p. 410. &

P. [444], [445].

in custody there, obliged him to submit to such terms of accommodation as he thought proper to prescribe <sup>f</sup>.

THIS objection, seemingly one of the most formidable that can be offered to the scheme under consideration, appears here in its utmost force, being couched in as strong terms as any in which the most sanguine of our adversaries could have proposed it; which, we hope, will pass with the world for an undeniable argument of impartiality. But our readers will not be at a loss for an answer to it, when they have maturely weighed the following observations.

I. NOTWITHSTANDING what has been so positively advanced by Dr. *Prideaux*, that *Pompey* ever intirely possessed himself of *Petra*, does not appear from any antient author. *Plutarch* rather seems to insinuate, that he was recalled from thence by the death of *Mithridates*, before he could make full proof of the sincerity of the *Arab* prince's submission. And this is the more probable, because *Gabinus*, who succeeded soon after to the government of *Syria*, made preparations for an expedition against the *Arabs*; but was diverted from his design by *Ptolemy's* solicitation to be restored to his kingdom.

2. *Pompey* advanced to *Petra*, and came to an accommodation there with *Aretas*, in the year preceding the birth of Christ 63. But the latter end of that very year, or, at farthest, the beginning of the next, after *Pompey* had left *Syria*, *Aretas* put himself again in motion, and began to be very troublesome to that province. *Scaurus*, therefore, being made the first president of *Syria*, found himself involved in a new war with that prince; but, marching too far after him into the deserts of *Arabia Petræa*, he fell into great difficulties for want of provisions, and other necessaries, in the year 62. Out of these he was extricated by the assistance of *Hyrchanus* and *Antipater*; the former supplying him with provisions, and the latter prevailing upon *Aretas* to conclude a new treaty of peace with him. And this, we think, demonstratively proves, that *Pompey* was so far from conquering *Aretas*, and consequently making himself master of *Petra*, that, upon his retreat out of *Arabia*, he left that prince in the full possession of all his dominions. The authors cited here, as our readers will find upon a perusal of them, seem to put this point beyond all dispute.

3. Supposing, though not granting, since nothing appears more opposite to truth, that *Pompey* had subdued *Aretas*, yet that he conquered all the wild or *Scenite Arabs*, will never be allowed. For *Agbarus*, or, according to some, *Ariamnus*, an *Arab* emir, assisted *Pompey* in his expedition

<sup>f</sup> PRID. connect. of the hist. of the Old and New Test. vol. ii. p. 433.

gainst that prince ; so that some of the *Arab* tribes, at least, by joining the *Romans*, preserved their liberty and independency. 4. That the *Arabs* in general remained hitherto a free people, notwithstanding the efforts of the *Romans* to enslave them, may be collected from *Appian*. For he informs us, that neither *Marcius Philippus* nor *Lentulus Marcellinus*, who governed *Syria* in the years 60. and 59. could put a stop to the depredations of the *Arabs*. They were then so formidable, that the whole *Roman* power in the East was not able to reduce them. 5. As the *Romans* at this juncture did not reduce *Arabia Petraea* to the form of a *Roman* province, as they had before done *Syria*, it is clear to demonstration, that neither *Pompey*, *Scaurus*, *Philippus*, *Marcellinus*, nor *Gabinus*, who succeeded *Marcellinus* in the year 58. ever thoroughly subjugated the *Nabatheans*. So far from it, that we find them acting as a free people, almost from the very moment that *Pompey* left *Arabia*. They treated the *Roman* subjects as enemies, before that general's departure out of *Asia*, and for several years after, without meeting with any considerable check ; than which a fuller proof of their independency on the *Romans*, even during *Pompey's* greatest flow of prosperity, cannot be offered.

THAT *Arctas*, indeed, might make some concessions, and pay a certain sort of homage, to *Pompey*, when at *Petra*, we shall not take upon us absolutely to deny. But this will not at all affect the subject of our present inquiry. The question is not, whether the *Ismaelite Arabs* were ever harassed, and forced to be something more complaisant to a formidable neighbour, than their rough disposition naturally prompted them to be ; but whether they were ever completely conquered, and thoroughly subjugated, by any foreign power ? Not whether *Arctas* was obliged to make some sort of submission to *Pompey* ; but whether his country was ever annexed to the *Roman* empire ? And this we may hold in the negative, notwithstanding *Pompey's* expedition into *Arabia*. That they were conquered by *Cyrus* and *Cambyses*, but yet were never subject to the *Persians*, has been already observed from *Herodotus*.

AFTER *Gabinus* had defeated *Alexander* near mount *Taurus*, with the loss of ten thousand men, he marched against the *Nabatheans* ; and, having routed them, returned back

*The Arabs remain unconquered.*

PLUT. in *Pomp.* & alib. Univ. hist. & PRID. ubi sup. DIO, l. xxxvii. APPIAN. in *Mithridat.* JOSEPH. antiq. lib. xiv. c. 9. de bel. Judaic. lib. i. c. 6. CIC. in orat. pro dom. sua, & pro Sextio, & de provinc. consular., PLUT. in *Cicero.* Cæf. Cat. titens. & Lucul. DIO, lib. xxxv. xxxvi. xxxviii. xxxix. xl. HERODOT. lib. iii.

immediately

in the year immediately into Syria. He had not, therefore, time to make before Ch. any considerable conquests in Arabia. And that some, at least, of the Arabs were independent in 48. seven years after this invasion happened, cannot, as we apprehend, be denied.

48.

For, in that year, *Antipater* the *Idumean*, by intreaty and persuasion, prevailed upon several Arab emirs, as well as the free cities of Syria and *Phœnicia*, to supply *Cæsar* with a body of auxiliary troops. *Alcaudonius* likewise, an Arab king, advanced three years after to *Apamia*, where *Bassus* was cooped up by a body of *Cæsar's* troops; and, in conjunction with the *Parthian* forces under the command of *Pacorus*, forced the *Cæsarians* to raise the siege of that place <sup>1</sup>.

**Malchus**  
an Arab  
independ-  
ent prince  
in the year  
40.

**MALCHUS**, or **AL MALK**, reigned in *Arabia Petraea* about forty years before the birth of Christ. And that he was independent on the *Romans*, may be inferred from *Josephus* the *Jewish* historian. Nay, the word *Malchus*, or *Al Malk*, itself seems to imply this, since it may be considered as equivalent to the king, or the great king. And that some of the Arab princes are mentioned in history by the name of their office, as well as that of their person, may be easily evinced <sup>2</sup>.

The same  
prince un-  
subdued in  
32.

IN the year preceding the Christian æra 34. *Antony* would have obliged *Malchus* to cede to *Cleopatra* some districts of *Arabia Petraea* bordering upon *Egypt*. This *Malchus* would by no means agree to. However, as he had some apprehension of *Antony*, he paid that prince a certain tribute for those districts, whilst the triumvir continued in the zenith of his power. But, when he found him involved in a war with *Octavius*, he refused any farther payment; upon which *Antony* ordered *Herod* to march against him. *Herod* having entered *Arabia*, the two kings came to a general action. *Malchus* was overthrown; but, in a second engagement, he gave the *Jewish* prince a signal defeat. However, losing two battles afterwards, he was necessitated to make proposals for an accommodation; and *Herod* seems to have granted him a peace, upon his promise to pay *Cleopatra* the former tribute. But that he made a cession of any part of his dominions by this treaty, which was concluded in the year 32. either to *Herod* or *Cleopatra*, we have not the least reason to believe <sup>3</sup>.

And also  
30.

**MALCHUS** still continued to govern the *Nabatheans* in the year 30. and was undoubtedly then an independent prince.

<sup>1</sup> JOSEPH. antiquit. lib. xiv. c. 11. HIRTIUS de bel. Alexand. JOSEPH. antiquit. lib. xiv. c. 14. 15. DIO, lib. xlii. & lib. xlvii. STRAB. lib. xvi. p. 752.

<sup>2</sup> JOSEPH. antiquit. lib. xiv. c. 26. & de bel. Judaic. lib. i. c. 12. PRID. connect. &c. vol. ii. p. 275 (I). Lond. 1718.

<sup>3</sup> JOSEPH. antiquit. lib. xv. c. 4. 6, 7. & de bel. Judaic. lib. i. c. 13, 14. & lib. vii. c. 32.

*Josephus* insinuates, that *Herod* was at that time jealous of him. It can scarce be doubted, but that *Augustus* remitted the tribute paid to *Cleopatra*, if it had ever before been paid; which, indeed, cannot be certainly collected from any good author. For, about seven years after, *Obodas*, or *Abd. Wadd*, king of the *Nabatheans*, and successor to *Malchus*, was in a state of amity with the *Romans*; though, by the treachery of his prime minister *Syllaus*, with whom *Obodas* himself was suspected likewise to concur, *Ælius Gallus* miscarried in the expedition he undertook against the aromatisferous parts of *Arabia*. For a farther account of that expedition, we must beg leave to refer our readers to the history of the *Arabs*. From what has been there advanced we may infer, that neither the northern nor southern *Arabs* had been brought under the domination of any foreign power, as late as the year preceding the Christian æra 23<sup>m</sup>.

It must be owned, indeed, that, after the death of *Obodas*, who was poisoned by *Syllaus*, *Augustus* pretended to the successor to right of imposing a new king upon the *Nabatheans*. But, *Malchus*, notwithstanding that pretension, it is certain those *Arabs* independent on the throne of the deceased one *Æneas*, without making any manner of application to *Augustus* on that head, or even waiting at all his pleasure about it. The new king assumed the name of *Hareth*, or *Al Hareth*, in Greek *Aretas*, immediately after his accession; which happened about seven years before the birth of Christ. Nor was this election ever reversed by *Augustus*, though he was at first so much incensed both against the *Nabatheans* and their new king, that the following year he proposed to attempt his expulsion out of *Arabia*. But, by never making such an attempt, he left the *Arabs* in possession of their independency, which, through the course of so many ages, they had uninterruptedly enjoyed<sup>a</sup>.

THAT the *Romans* had not conquered *Arabia* when their forces in the East swore allegiance to *Vespasian*, appears from *Tacitus*. For, according to that historian, those forces, consisting of nine legions, were then cantoned in *Syria*, *Judæa*, and *Egypt*. Not the least mention is made by him of *Arabia*, either as a *Roman* province, a tributary kingdom, or a state in alliance with *Rome*. From so profound a silence we may, therefore, conclude, that the *Nabathean Arabs*, who were neighbours to *Vespasian*, had no dependence then either upon the *Romans*, or any other power. The little notice taken of

<sup>a</sup> JOSEPH. antiquit. lib. xv. c. 9. STRAB. lib. xvi. PLIN. lib. vi. c. 28. DIO, lib. liii. p. 516, & seq. ad an. 11. c. 730. See also Univerf. hist. vol. xiii. p. 496, 497, 498. & vol. xviii. p. 433, 434.

<sup>a</sup> JOSEPH. antiquit. lib. xvi. c. 15.

them by *Josephus* at this juncture strengthens likewise the authority of *Tacitus*. Nor can it well be supposed, that the *Nabatheans* should have been subdued by *Tiberius*, *Caius*, *Claudius*, *Nero*, *Galba*, *Otho*, or *Vitellius*. For *Tiberius* was so infamously negligent of the public affairs, as to send no lieutenants for the government of *Spain* and *Syria*, for several years; to let *Armenia* be over-run by the *Parthians*, *Mæssa* by the *Dacians* and *Sarmatians*, and almost all *Gaul* by the *Germans*. *Caius* exceeded his predecessor in all manner of debauchery, was much inferior to him in every thing relating martial affairs, and did nothing but make a mock-expedition against the *Germans*. *Claudius* did scarce any thing but conquer *Britain*, and that chiefly by the valour of his lieutenants *Ostorius Scapula*, *Aulus Plautius*, and *Vespasian*. *Nero* only reduced the kingdom of *Pontus*, and the *Cottian Alps*, into the form of a *Roman* province; nor indeed can the *Roman* arms be supposed to have made any considerable progress under a prince who neither hoped for nor desired the enlargement of the empire. And, as for the short reigns of *Galba*, *Otho*, and *Vitellius*, the republic was so far from extending its frontiers under the disturbances of them, that they must have proved fatal to it, had it not been seasonably relieved by the happy management of *Vespasian*. So that we have not the least reason to believe, that the *Romans* possessed themselves of any part of *Arabia*, before that excellent prince, at the desire of the provincial armies, aspired to the empire\*.

And during  
the reign  
of that em-  
peror.

THOUGH *Vespasian* made it his whole business to reform the abuses crept both into the city and state by the licentiousness of the late times, he did not annex *Arabia* to the *Roman* empire. For he added on'y nine provinces to that empire, none of which was *Arabia*; nor does it appear from history, that he ever invaded that country. *Titus*, his son and successor, signalized himself in the famous siege of *Jerusalem*, and intirely overturned the *Jewish* state; but did nothing considerable in other parts. *Domitian's* principal, if not only, achievements, meriting the attention of an historian, were the subjugation of the *Catti*, *Daci*, and *Sarmatians*, in four expeditions, and the extinction of a civil war. *Nerva*, tho' a person of great virtue and abilities, reigned too short a time to make any considerable acquisition. None of the four last princes, therefore, can with any colour of reason be supposed

\* TACIT. hist. lib. ii. Vid. etiam SUTTON. in Tiber. Cai. Claud. Ner. Galb. Oth. Vitel. Vespas. &c. DION. JOSEPH. alioq; scriptor. pass.

to have rendered the *Nabathæan Arabs* dependent on the *Romans* <sup>p</sup>.

BUT what proved too difficult a task for any of the afore-<sup>As also to</sup> said emperors may seem to have been effected in the reign of *Trajan*, according to *Dio*. For some have inferred from that <sup>the time of</sup> author, that the eighth year of this reign was famous for the reduction of *Arabia Petrea* by *Aulus Cornelius Palma* the Roman president of *Syria*. *Eusebius* also relates, that the inhabitants of *Petra* and *Bosra* computed their time from this year, in which their country is supposed to have been first annexed to the *Roman* empire. Nay, *Arrian*, *Eutropius*, *Lucian*, and *Dio*, intimate, that *Trajan* conquered even *Arabia Felix*; and this seems also to be suggested by some medals struck after the fourteenth year of his reign. Which if we admit, it is plain, notwithstanding what has been advanced, that the *Isbmaelite Arabs* could not maintain their independency against the *Romans* <sup>q</sup>.

BUT, however formidable these authorities may at first <sup>The Arabs</sup> sight appear, upon examination they will be found to be of <sup>not subju-</sup> very little weight. Nor is any thing more implied by the <sup>gated by</sup> passages here referred to, than that some of the *Arabs* were *Trajan*. obliged to pay a certain sort of homage to the governor of *Syria*. For that the *Romans* did not possess themselves of the whole peninsula of the *Arabs*, nor reduce the descendents of *Isbmael* to the state of a conquered people in the time of *Trajan*, may, we persuade ourselves, be concluded extremely probable from the following considerations.

1. IT cannot be inferred from any of the aforesaid authors, that either *Trajan* or *Palma* left a *Roman* garison in *Petra*, or any forces in *Arabia Petrea*, to awe the *Nabathæans*. Nay, from the silence of those authors, the contrary seems to appear. As, therefore, such garisons and forces were kept in *Egypt*, *Syria*, and other provinces, to prevent the inhabitants from shaking off the *Roman* yoke; it must naturally be presumed, that the country of the *Nabathæans* was not upon the same foot with those provinces in the reign of *Trajan* <sup>r</sup>.

<sup>p</sup> SUTTON. in Vespas. Tit. & Domit. JOSEPH. bel. Jud. pass. TACIT. in annal. hist. & vit. Agric. pass. DIO, pass. PLIN. panegy. AUR. VICT. in epit. EUSEB. ZONAR. &c. See also Univ. hist. vol. xv. p. 3—112. <sup>q</sup> DIO, lib. lxxviii. p. 777. EUSEB. in chron. p. 206. Univ. hist. vol. xv. p. 129. Vide etiam ARRIAN. in perip. mar. Erythr. p. 6. 8. 46, &c. BIRAO. p. 116. OCCO, p. 215. FEST. in breviar. p. 551—553. EUTROP. in Trajan. LUCIAN. philep. & Univ. hist. vol. xv. p. 140. not. (B). <sup>r</sup> DIO, ARRIAN. EUSEB. &c. ubi sup.



2. Dio no-where affirms, that *Palma* intirely subjugated *Arabia Petraea*; but only says, that he reduced a certain part of it in the neighbourhood of, or adjacent to, the city of *Petra*. This will not amount to a clear implication, that he either conquered *Arabia Petraea*, or made himself master of *Petra*. For a full proof of which it will be sufficient to produce what that author, on this occasion, relates of *Palma*: ἡ Ἀραβία καὶ πρὸς τῇ Πέτρᾳ ἐχρηώσατο, καὶ Ῥωμαίων ὑπὸν ἐπαυήσατο.

3. SUPPOSING we were to understand this passage of *Dio* of all *Arabia Petraea*, yet it will not prove, that the *Romans* reduced to servitude the *Arabs*, the expression itself not being stronger than one made use of by *Xenophon* relating to the reduction of *Arabia* by *Cyrus*, which we have shewn not to evince the subjugation of the *Arabs* by that conqueror<sup>t</sup>.

4. EUSEBIUS indeed relates, that the inhabitants of *Petra* and *Bostra* reckoned their time from the eighth year of *Trajan* ; but he says not a word of the reduction of *Petra* by that prince<sup>u</sup>.

5. THE coins struck in the eighth year of *Trajan*, exhibiting the legends ARABIA AUGUST. PROVINCIA, ARAB. ADQUIS. &c. can only be supposed to extend to that part of *Arabia* subdued by, or rather forced to acknowledge the superiority of, the *Roman* arms. They will by no means prove, that the whole kingdom of *Arabia Petraea* was, in the time we are speaking of, a province of the *Roman* empire w.

6. THE utmost that can be inferred from the authors here cited is, that some of the *Ishmaelite Arabs*, in order to avoid greater inconveniences, made such a submission to *Palma* as their ancestors had done to *Pompey*; which, as we have shewn, did not in the least affect their independency \*.

7. **NOTHING** can be a more glaring instance of the *Roman* vanity in the reign of *Trajan*, than some coins of that prince still preserved in the cabinets of the curious, exhibiting the legends IND. P. R. INDIA PRO P. R. &c. For, by these, the *Romans* undoubtedly intended to intimate, either that *Trajan* had actually reduced *India*, or that he at least imagined himself master of it, inasmuch that he believed his projected expedition against that country could not miscarry.

\* Dio, lib. lxxviii. p. 777.

<sup>1</sup> *Univ. hist.* vol. xx.

p. 205.

■ EUSEB. chron. can. p. 209. Amstelodami,

1658.

1658. <sup>w</sup> FRANCISC. MEDIOBAR. BIRAG. imperator. Romanor. numifmat. a Pomp. Magn. ad Heracl. ab Adolf. Occon. olim congeſt. curante Philip. Argelat. Bonomienſ. p. 153. Mediolani, 1730. <sup>x</sup> Univ. hiſt. vol. xx. p. 210—221.

\* Univ. hist. vol. xx. p. 219—221.

Some of them were even sanguine enough to give out, that he subdued the *Indians*: and yet it does not appear from history, that he ever undertook such an expedition; nay, from history, the contrary to this appears. So that, notwithstanding the pompous legends on *Trajan's* coins, it is highly probable, that this emperor never penetrated into the interior part of *Arabia Felix*, but only took some maritim towns on the coast of that region. Nay, nothing more than this can be inferred from the authors cited here; nor do we remember, that any travelers ever discovered there the faintest traces of the *Romans*.

8. LUCIAN is supposed to have lived about the time (C) of *Trajan*. Now he only intimates, that *Arabia* (probably *Ara-*

7 FRANCISC. MEDIOBARB. BIRAG. ubi sup. p. 157. ZONAR. in excerpt. DION. EUSEB. chron. p. 206. Univ. hist. vol. xv. p. 141. ARRIAN. in peripl. mar. Erythr. p. 6. 8. 46. FEST. in brev. p. 551—553. EUTROP. lib. viii. sub init.

(C) It must be owned, indeed, that the learned and ingenious Mr. Moyle believes the *Philopatri* ascribed to *Lucian* to have been written long after the reign of *Trajan*, though he has the generality of learned men against him. But, notwithstanding this, he subscribes, in the main, to our opinion. "You ask me (says he), to which of the two emperors the conquest of *Arabia* belongs? I say, to neither: Nor does our author say it was conquered, but impudently affirms it would be. Can you infer from this, that *Arabia* was then over-run by the *Romans*? Will you take his prophecy for an history? Must the vain hopes of a flattering sophist pass current for authentic truth, and undoubted matter of fact? Is it not manifest, from what follows, that *Arabia* was not then subdued? for *Triumph*, you see, does not number it among the

"other victories of the emperor. So that it is not incumbent upon me to fix the conquest of all *Arabia* to either of the two emperors reigns, till you can make it plainly appear from the *Philopatri*, that it was really conquered at that time, which I am very certain no man living can do. I would be glad to know, if ever the *Romans* were masters of all *Arabia*; nay, I will be content to give up the whole cause, if you can prove by any good writer before *Constantine the Great*, that they ever saw the third part of *Arabia Felix*." Hence it plainly appears, that Mr. Moyle did not take the whole peninsula of the *Arabs* to have been conquered either by *Severus* or *Trajan*, at least, if he was not fully persuaded of the perpetual and uninterrupted independency of the *Arabs* (3).

(3) Mr. Moyle's dissertation upon the age of the *Philopatri*, in the first vol. of his works, p. 295, 296. Lond. 1726.

*bia Felix*) would soon submit to the victorious prince (*Trajan*), and that in the same manner *Persia* and *Parthia* had already done. From whence it seems probable, that *Arabia* did not actually submit to *Trajan*; or, if it did, that this submission did not reduce it to the state of a *Roman* province. For *Persia* and *Parthia*, notwithstanding the blows they might have received from the *Romans*, never found themselves in such a situation <sup>2</sup>.

9. It is plain from *Lucian*, and from what we have already advanced, that *Arabia Felix*, if it was ever a *Roman* province, could not have been subdued before the nineteenth year of *Trajan*. And this is confirmed by some coins that might have been struck that very year. But then the *Romans* were so far from being in possession of *Arabia Felix*, or having reduced it to a *Roman* province, that they were not masters of *Arabia Deserta* and *Petræa*, countries much nearer, and even contiguous to, their *Asiatic* dominions. For, in less than a year afterwards, *Trajan* invaded the territory of the *Hagarenes*, a nation settled in one of those regions. The coins, therefore, above-mentioned, exhibiting on their reverses the legends ARABIA CAPTA S. C. ARAB. ADQUIS. S. C. &c. prove nothing but the vain disposition of the *Romans*. Nor will any one moderately versed in the *Roman* history be surprised at those fulsome legends, since at this very time, according to *Eusebius*, the *Romans* had the vanity to brag, that they had brought even *India* itself under subjection; which amounts to an ample proof, that their coins in the present point are not at all to be depended upon. Nay, this most plainly appears from some other coins of the very year we are now upon, which on their reverses exhibit PARTHIA CAPTA, &c. whereas *Parthia* was never reduced to a *Roman* province, nor consequently brought into a state of servitude by *Trajan*, as will more fully appear from what has been already observed, both in the history of the *Romans* and that of the *Parthians* <sup>2</sup>.

10. WHEN *Eutropius* asserts *Arabia* to have been reduced to a *Roman* province by *Trajan*, he intimates (D), that this *Arabia* lay

<sup>2</sup> LUCIAN. philopat. Univ. hist. vol. xi. p. 57—60. & vol. xv. p. 138. 142. 160. <sup>2</sup> LUCIAN. ubi sup. Univers. hist. vol. xv. p. 140. not. (B). p. 142. FRANCISC. MEDIOBARE. BIRAC. ubi sup. p. 159. 161. DIO, ubi sup.

(D) Since *Eutropius* represents *Severus* as the first *Roman* emperor who reduced *Arabia* to a *Roman* province, it is plain he could not have considered *Trajan* in that light. It must be allowed, therefore, that we have here given a right exposition

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lay upon the *Red Sea*, near the maritim provinces of *India*. The whole passage runs thus : *Afterwards he reduced Arabia to the form of a Roman province, and fitted out a fleet upon the Red Sea, that he might ravage the borders of India*. From whence we may infer, that *Eutropius's Arabia* was only some maritim districts of *Arabia Felix* on the coast of the *Red Sea*, whose situation favoured *Trajan's* project of having a fleet on that sea, for the purpose above-mentioned. So that, were *Eutropius's* authority not inferior to that of *Dio*, as it most certainly is, it would only render probable *Trajan's* possession of some maritim districts of *Arabia Felix* on the *Red Sea*; which it was an easy matter for the *Romans* to dignify with the name of a province. And that in fact this was the case, appears not only from what has been already advanced, but likewise from some good authors, who mention the places in *Arabia Felix* subject to *Trajan*, and whom it will be highly proper for our curious readers to consult on this occasion <sup>b</sup>.

II. THAT *Trajan* never thoroughly settled the *Roman* government either in *Parthia*, *Mesopotamia*, or *Armenia*, is manifest from hence, that, immediately after that prince's departure from the army in the East, all those countries revolted from the *Romans*. But the *Hagarenes*, a very considerable *Arab* nation, and the descendents of *Ishmael*, had before declared against him. In the eighteenth or nineteenth year of his reign, they asserted their independency; which is an undeniable proof, that they had either never been conquered by *Trajan*, or that he had never fully established the *Roman* government among them. Whether, therefore, they had revolted from the *Romans*, as seems to be insinuated by *Dio*, or had never made any sort of submission to them, it plainly appears, that the *Romans* had never any great influence in their country, and therefore we cannot consider them as subjugated by *Trajan*. They not only refused a recognition of his authority, but baffled his whole power, repelled all his efforts against their capital city, and forced him at last to retire with shame into his own dominions <sup>c</sup>.

<sup>b</sup> EUTROPIUS, ubi supra. ARRIAN. ubi supra. Univerf. hist. vol. xv. p. 140. not. (B). <sup>c</sup> DIO, ubi sup. p. 785. Univ. hist. ubi sup. p. 141, 142.

position of this author. That *Severus* never absolutely subdued *Arabia Deserta*, and *Arabia Petraea*, will soon be proved; and that *Arabia Felix* was never annexed to the *Roman* empire, appears from hence, that we never

find it mentioned among the provinces of that empire, either in *Severus's* time, or afterwards. This ought to be considered as an additional proof of what is here advanced (4).

(3) Univ. hist. vol. xv. p. 303. not. (A).

Nor by  
Adrian.

If so wise, valiant, and active a prince as *Trajan* could not subjugate the *Arabs*, we have little reason to believe, that such an acquisition as *Arabia* was made to the empire in the time of his successor *Adrian*. That emperor was so far from extending his frontiers, that he abandoned three of the provinces taken in by his predecessor, and contented himself with fixing the bounds of his dominions on that side at the *Euphrates*. We find indeed, that *Adrian* visited that part of *Arabia* contiguous to *Syria*, in the twelfth year of his reign, and the 129th of our Lord; but it is not intimated by any author what was the occasion of that journey. This tract might at that time either have been subject to the *Romans*, or governed by a prince who was under their protection. Be this as it will, it does not appear from history, that any part of *Arabia* properly so called was annexed to the *Roman* empire during the reign of *Adrian*<sup>d</sup>.

They maintain their  
independ-  
ency thro'  
the reigns  
of Antoninus  
Pius,  
Marcus  
Aurelius,  
Lucius Ve-  
rus, Com-  
modus,  
Pertinax,  
&c.

NEITHER *Antoninus Pius*, nor his successors *Marcus* and *Lucius*, ever invaded *Arabia*; at least, none of the antient historians has given us any intimation of such an invasion. The former studied more the defence of the empire than the enlargement of it; and the latter are not famous for any military exploit, but a successful expedition against the *Parthians*. *Commodus*, *Pertinax*, and *Didius Julianus*, after having made an exceeding inconsiderable figure, came all to violent deaths, and attempted nothing against the *Arabs*. *Pescennius Niger* and *Albinus* may be considered as meteors that vanished as soon as they appeared. They continued scarce a moment on the stage, and then made their exit without any *eclat*. So that it cannot be expected, that they should have distinguished themselves by any great achievements in *Arabia*<sup>e</sup>.

Severus  
forced to  
raise the

BUT *Severus*, who in a great measure restored the *Roman* valour and discipline, made a considerable impression upon that country. He penetrated into it as far as (E) *Atra*, and laid siege

<sup>d</sup> SPART. p. 7. 10. DIO, lib. lxxviii. p. 776. Univers. hist. vol. xv. p. 159. EUSEB. chron. an. 129. <sup>e</sup> JUL. CAP. in Antonin. cum notis Salmasii, Paris. 1620. DIO, lib. lxx. & alib. PAUSAN. lib. viii. SPART. BIRAG. GOLTZ. JUSTIN. apol. ii. GRUTER. AMMIAN. MARCELLIN. HERODIAN. AUR. VICT. epit. JULIAN. Cæs. &c. See also Univers. hist. vol. xv. p. 183—308.

(F) It is not absolutely certain whether *Atra* was in *Arabia Petraea* or *Arabia Deserta*, tho' it probably stood on the confines of both those regions. For,

that it was contiguous to *Osroene* and *Adiabene*, and consequently near the borders of *Mesopotamia*, appears from *Dio*. But to which, soever of them it appertained,

its

siege to that capital (F). The army he commanded on this <sup>siege of</sup> occasion was extremely numerous, and furnished with a vast Atræ train of military engines invented by *Priscus*, the most celebrated mechanic of his age. This enterprize was undertaken by *Severus*, to chastize the *Arabs* for assisting *Niger*; but it did not meet with the desired success. For he was repulsed at the first attack, and forced afterwards to raise the siege. Some circumstances attending both this expedition and that of *Trajan* plainly indicate the *Arabs* to have been preserved by the interposition of a divine over-ruling power. As these circumstances have been handed down to us by pagan authors of good reputation, they deserve the attention of all sober sceptics and unbelievers, if any such persons are to be found in Christian countries. For, with regard to Christians of all denominations, if they adhere to their own principles, and are consistent with themselves, they will look upon them as glaring proofs of the truth of the prediction we are now insisting upon, and intended to forward its completion, by HIM who is the sole arbiter and disposer of all events<sup>f</sup>.

CARACALLA, *Geta*, *Macrinus*, with his son *Diadume-* *The Arabs*  
*nianus*, and *Heliogabalus*, never so much as designed any thing *remain a*  
against the *Arabs*; and, if they had, their reigns were too *free people*  
short to have put such a design in execution. *Alexander Se-* *to the time*  
*verus*'s noblest exploit was an expedition against the *Persians*, *of Aure-*  
wherein he overcame their famous king *Xerxes*; but the *lian*.  
*Arabs* never came to a rupture with him. *Maximinus*, *Pu-*  
*pienus*, *Balbinus*, and the *Gordians*, as far as appears from  
history, did not commit any hostilities against that nation.  
Neither did the *Philips*, *Decius*, *Gallus*, *Æmilianus*, or *Volu-*  
*sian*, ever give them any trouble or molestation. As for the  
*Valerians*, *Gallien*, *Claudius*, and *Quintillus*, they suffered  
the *Arabs* to enjoy an uninterrupted repose. So that the *Ra-*  
*mans* did not offer to carry their arms into *Arabia* during the

<sup>f</sup> *Dio*, lib. lxxv. p. 854, 855. *HERODIAN*. lib. iii. *EUSEB*,  
*chron*. *SPARTIAN*. in *Sever*. *GOLTZ*. p. 84. See *Univ. hist*,  
vol. xviii. p. 436.

its citizens were undoubtedly the  
descendants of *Ishmael*, and there-  
fore the preservation of their in-  
dependency is a sufficient confir-  
mation of the truth of our opi-  
nion (5).

(F) This town did not only

baffle all the efforts of *Trajan*  
and *Severus*, as already related,  
but also those of *Artaxerxes*,  
who, about the year 226. or  
230. re-established the *Persian* on  
the ruin of the *Parthian* empire  
(6).

(5) *Dio*, lib. lxxv. p. 854, 855.

(6) See *Univ. hist*, vol. xv. p. 312.

interval between the death of *Severus* and the accession of *Aurelian* 8.

**Aurelian** *THIS* last emperor was a martial prince, and a great terror to the barbarians. He carried on a vigorous war against the *Sarmatians*, wherein he killed a thousand of them with his own hands. In the East he conquered the famous queen *Zenobia*, and made himself master of her capital city *Palmyra*. A great number of captives of various nations, and particularly *Saracens*, and other *Arabs*, graced his triumph, after his final return to *Rome*; notwithstanding which, it cannot be collected from any antient historian, that he ever signalized himself by any remarkable achievement in *Arabia* h.

*The Arabs enjoy the possession of their liberties till the death of Constantius.* FROM this period to the reign of *Constantius*, the *Romans* had little, if any, intercourse with the *Arabs*; and therefore cannot be supposed to have imposed their yoke upon them in any part of that interval. Nor do we find, that this happened whilst that prince sat upon the imperial throne. On the contrary, that the *Saracens*, or *Ishmaelites*, were then not only independent upon, but also in a state of hostility with, the *Romans*, we learn from *Ammianus Marcellinus*. For, according to that historian, in this emperor's time, they ravaged *Mesopotamia*; and then retired, without meeting with any obstruction, into their own dominions i.

*And till the conclusion of Julian's reign.* JULIAN, as well as some of his predecessors, for some time paid the *Saracens* a pension, that they might always have a body of troops on foot for the service of the *Romans*. But, upon his discontinuing this pension, they went over to the *Persian*, and ever after remained faithful to him. Than which we cannot desire a clearer proof of their being then a free people, and in great repute for their bravery among the most powerful nations k.

*They are independent in the reign of Valens.* AFTER the defeat and death of *Valens*, the *Goths* laid siege to *Constantinople* itself, and made their utmost efforts to possess themselves of that capital city. *Mavia* queen of the *Saracens*, at this pressing and critical conjuncture, sent a body of her best

8 DIO. HERODIAN. SYNCCELL. ZOSIM. JORNAND. GOLTZ. BIRAG. SPANHEM. &c. Vide etiam AUR. VICT. EUTROP. AMMIAN. MARCELLIN. ZONAR. Chron. Alexand. EUSEB. HIER. chron. TREBEL. POL. AGATH. EUSEB. LACT. OROS. &c. See also Univers. hist. vol. xv. p. 324---449. <sup>b</sup> AUR. VICT. ZOS. EUTROP. ATHAN. solit. ABU'L FARAJ. BIRAG. SPANHEM. GOLTZ. Univ. hist. vol. xv. p. 449---463. <sup>i</sup> AMMIAN. MARCELLIN. lib. xiv. Univ. hist. vol. xviii. p. 436---438. <sup>k</sup> AMMIAN. MARCELLIN. lib. xxv. & lib. xxix. Univers. hist. vol. xvi. p. 257. & vol. xviii. p. 436---438.

forces

forces to assist the *Romans*; and it was principally by their bravery that the barbarians were forced to retire. This must be allowed a convincing proof both of the valour and freedom of the *Arabs* in that age <sup>1</sup>.

ABOUT the year of Christ 411. the *Saracens*, or *Ishmael*. And in the *Arabs*, committed great disorders upon the frontiers of *year of Egypt, Palestine, Phœnicia*, and *Syria*, without opposition; *Cb. 411.* but soon retired of their own accord. Than which there cannot be offered a stronger argument both of their independency at that time upon, and hostile disposition towards, the *Romans*<sup>m</sup>.

IN the reign of *Theodosius*, *Alamundarus*, or *Al Mondar*, As also in with a numerous army, assisted the *Persians* against that prince. But the greatest part of his *Arabs*, being seized with an unaccountable panic, threw themselves headlong into the *Euphrates*, where they are said to have perished to the number of 100,000 men. However, we do not find, that the *Romans* took any advantage of this blow, nor that the *Arabs* were greatly weakened by it. For, that they soon recovered from it, seems to be evinced by their making another irruption into the *Roman* empire about the year 452. They were, however, driven then into their own dominions by the troops of *Marcian*, and obliged to conclude a peace with that prince. But that they ceded any considerable extent of territory to him, does no-where appear. They were, therefore, at this time independent on the *Romans*, and ought to be considered not as subjects, but allies, of the *Persians*<sup>n</sup>.

ABOUT the beginning of the sixth century, another *Arab* They prince of the *Mondar* family sided with the *Persians*, and did *serve their* incredible damage to the *Romans*. He harassed them for fifty *original* years together, and ravaged all their territories from the borders of *Egypt* to the confines of *Mesopotamia*. In fine, none *constitution* of the *Roman* generals, nor any of the *Arab* emirs in the *to the time* interest of the *Romans*, could ever make head against him. *of Mo-* However, the *Arabs* of *Syria* and *Irak* at this time, and even till the birth of *Mohammed*, frequently committed hostilities against one another. Those of *Irak*, forming the kingdom of *Hira*, espoused the interest of the *Persians*; as those of *Sham* or *Syria*, under the kings of *Ghassan*, did that of the *Romans*. But that neither the former were subjects to the

<sup>1</sup> AMMIAN. MARCELLIN. lib. xxxi. Univ. hist. vol. xvi. p. 335. & vol. xviii. p. 436. <sup>m</sup> Univ. hist. vol. xvi. p. 519.

<sup>n</sup> SOCRAT. lib. vii. p. 357--360. Univ. hist. vol. xvi. p. 530, 531. EVAGR. lib. ii. c. 5. p. 295. PRISC. p. 40. NICEPH. lib. xv. c. 9. p. 61. Univ. hist. vol. xv. p. 570 & vol. xviii. p. 437.



*Persians*, nor the latter to the *Romans*, may be inferred from several writers of good authority. As for the kingdom of *Hejaz*, where the greatest part of the *Ishmaelites* settled themselves, that the *Arabs* there continued in a state of independency, from the days of *Ishmael* to the birth of the famous impostor *Mahammed*, who was one of them, appears not only from what has been already advanced in this dissertation, but from the concurring testimony of the best and most authentic of the *Oriental* historians °.

And to the II. MOHAMMED made himself master of the whole peninsula of the *Arabs* in the year 631. and laid the foundations of an empire in many respects equal to that of the *Romans*. This formidable power, which, like a deluge, overwhelmed at once both the eastern and western part of the world, continued above three hundred years. So that till towards the middle of the tenth century, the *Arabs* were not only in possession of their own country, but likewise of a very considerable part of the then known world P.

They are free in the time of Saladin. THE *Saracen* empire at that time failing, several governors of its provinces set up for themselves. However, the *Arabs* still kept possession of their peninsula. Nay, though, after the dissolution of the *Saracen* empire, the power of *Mahammed's* immediate successors was divided among the aforesaid governors, usurping the sovereign authority, each in their several districts; yet the sovereignty of the *Arabs* may be considered as prevailing in all the countries possessed by those princes. Nor have we the least reason to suppose, that the *Arabs* ever received any foreign yoke before the reign of *Saladin* q.

THAT prince, who assumed the title of *Sultan*, or *Soltan*, succeeded *Eladid*, the last khalif of *Egypt*. *Saladin* sent his brother *Touransjah*, with a powerful army, to reduce the kingdom of *Yaman*, which then obeyed the usurper *Abdelnabi*. *Touransjah*, having overthrown *Abdelnabi*, and *Jasir* prince of *Aden*, and taken both of them prisoners, made himself

° PROCOP. de bel. Persic. lib. i. p. 49, 50, 51, &c. Univ. hist. vol. xviii. p. 437, 438. POCOCK. not. in spec. hist. Arab. p. 66. 74. PROCOP. in Pers. apud Photium, p. 71, &c. AHMED BEN YUSEF, AL BEIDAWI, &c. Univ. hist. vol. xviii. p. 429. & p. [437]. [438]. [439]. P ABULFED. GOLII not. ad Alfragan. ABUL FARAJ. POC. not. in spec. hist. Arab. aliq; scriptor. pass. See also Dr. PRIDEAUX's epist. to the reader, prefixed to his life of Mahomet, p. 5. q BOHADIN. F. Sjeddadi vit. & res gest. Saladin. ed. & Lat. vers. ab Alberto Schultens, p. 37. Lugd. Batavor. 1732.

master of *Yaman*, or rather a considerable part of that country, according to *Abulfeda*. That he did not reduce the whole country, may be inferred from *Abulfeda*, and from what followed there soon after this expedition. For, according to the *Arab* historian, *Touransjab* possessed himself of a considerable part of *Yaman* only; and from the same author it appears, that the governors *Touransjab* left behind him there were so independent both on him and *Saladin*, that the sultan found himself obliged to send an army under the command of his brother *Saiphol Islam* to reduce them, nine years after the former invasion. In fine, after the death of *Touransjab*, which happened in the year of the *Hejra* 576. *Ezzoddin Othman* governor of *Aden* and *Hettan Ebn Monkid* governor of *Zabid* seem to have asserted their independency, and to have acknowledged no superior, till they were conquered by *Saiphol Islam*. But supposing that they always considered *Saladin* as their sovereign, yet, as they presided only over the districts of *Zabid* and *Aden* we can only infer, from the success which attended *Saiphol Islam*, that he made himself master of some of the maritim parts of *Yaman*. Be that as it will, the *Arabs* of *Yaman* at this juncture were not under the domination of any foreign power. For, though both *Saladin* and *Saiphol Islam* were *Curds* by birth, yet they were rendered *Arabs* by their education, language, disposition, manners, polity, literature, and religion <sup>r</sup>.

BUT the bulk of *Ismael's* descendents were the *Bedowéens*, that inhabited the desert and uncultivated parts of *Arabia*, which corresponded with the *Arabia Petraea* and *Arabia Deserta* of the antients. These went under the denomination of *Ismaelites* even in the days of *Saladin*, were then a free people, and lived under the government of their emirs, as they had all along done, and as they do at this day. The sultan was so far from being able to conquer them, that once or twice he was in the most imminent danger of being cut off by them. Several of their emirs also assisted him in his wars against the *Franks*, as free and independent princes. This, and much more to our present purpose, would the limits we have here prescribed ourselves permit us to be prolix on the present occasion, might be proved from *Bohadin* and *Abulfeda*, not to mention others of the most celebrated *Oriental* historians <sup>s</sup>.

*SALADIN*, or *Abu Modaffir Yusuf Ebn Yub Ebn Sjadsi*, *The Arabs* sultan of *Egypt*, died in the year of the *Hejra* 589. His *not subdued* by *Hulaku*.

<sup>r</sup> *ABULFED.* in excerpt. *Alberti Schultens*, p. 16. 30. *Lugd. Batavor.* 1732. *BOHADIN.* ubi sup. p. 39; & alib. <sup>s</sup> *BOHADIN.* vit. & res gest. *Salad.* & *ABULFED.* in excerpt. pass.

brother *Saiphol Islam* then reigned in *Yaman*, though he seems to have been in possession of only part of that fine country. Be that as it will, neither *Yaman*, nor any other part of the peninsula of the *Arabs*, was then subject to foreigners. So far from it, that the *Arabs* are represented as lords of the East till the year of the *Hejra* 656. when *Hulaku* the *Tartar* put a period to the empire of *Al Mosta'sem Ebn'el Mostanser*, the last khalif of *Baghdad*. For, till then, the dynasty of the *Arabs*, or *Moslems*, prevailed in the East, according to *Abu'l Fara-jius* <sup>1</sup>.

Nor by any of his suc-  
cessors. HULAKU, or HOLAKU, EBN TULI KHAN, that great conqueror, departed this life in the year of the *Hejra* 664. and was succeeded by his son *Abaka Khan*. That prince

reigned seventeen years, and then left the government of his extensive dominions to *Ahmed Khan*, one of his brothers. *Ahmed* having been deposed, after a short reign of two years, *Argun Khan*, the son of *Abaka*, mounted the throne. All these princes were very formidable in the East; but the *Oriental* historians have not informed us, that any of them ever made the least impression upon the *Arabs*. Nay, it does not appear from the *Tartar* historian *Abu'l Ghazi Bahadur Khan*, that the descendents of *Jenghiz Khan* had any intercourse or correspondence with the *Arabs*; which (G) amounts to a very strong presumption, that none of the aforesaid *Tartar* or *Mogul* kings reduced to their obedience the more civilized *Arabs*, and much less the *Bedoueens* <sup>2</sup>.

They main-  
tain their THE following khans of the *Tartar* line were *Gaichtu* the son of *Abaka*, *Baidu* the son of *Targhi*, *Kazan* the son of

<sup>1</sup> BONADIN. ubi sup. p. 275---278. ABULFED. in excerpt. p. 60. GREG. ABUL. FARAJ. hist. compend. dynastiar. dyn. x. p. 527. <sup>2</sup> GREG. ABUL. FARAJ. dynast. x. p. 527--565. Oxon. 1663. ABUL GHAZI BAHADUR KHAN's genealog. hist. of the Tat. AHMED EBN MOHAMMED EBN ABDALGAF. AL CAZWINI in Nighiarist. EBN SHONAH, D'HERBEL. biblioth. orient. p. 453, 454.

(G) This has likewise been rendered extremely probable by *Ebn Shonah*, who has given us a list of the kingdoms *Hulaku* left to his son *Abaka*, or *Abga Khan*, which does not comprehend *Arabia*. For the particu-  
lars of that list, we must beg leave to refer our readers to the author here cited, and to M. *D'Herbelot*, they being something foreign to the subject about which we are at present engaged (7).

(7) *Ebn Shonah*, *D'Herbel*, biblioth. orient. p. 454.

*Argun*,

*Argun*, *Giyatho'ddin Chodabandah Mohammed* the son of *Ar-independ-gan*, and *Abu Said Babadur*. None of these, as far as we *encytillibe* can collect from the *Oriental* writers, ever attempted to make *death of* any conquests in *Arabia*. Upon the extinction of the *Tartar* *Tamer-lane*, which happened by the death of *Abu Said Babadur Khan* at *Karabaga*, in the year of the *Hejra* 736. *Hulaku's* empire was divided into several lesser states. The *Tartars*, therefore, made no considerable figure from this period to the reign of *Timur Beg*, or *Timur Lenc*, the *Tamerlane* of the *Europeans*; and consequently, during that interval, were not in a condition to disturb the repose of the *Arabs*. Nor do we find, that this formidable prince ever molested them, though he subdued and gave law to the *Persians*. He died in the year of the *Hejra* 807<sup>w</sup>.

THE *Yubidæ* reigned in *Egypt* about eighty-one years, and in part at least of *Yaman* for some time; but they were in all respects *Arabs*, as has been already observed. Besides, the *Ishmaelites* were intirely independent on them. The *Babrite Mamluks* succeeded the *Yubidæ*, whose slaves they were, in the kingdom of *Egypt*; as the *Circassian Mamluks*, their descendents, did them. Their empire continued about two hundred and seventy-five years; but so far were they from extending their dominions, that *Egypt* was little better than a scene of blood, ravages, rapine, and confusion, during the greatest part of the time it groaned under their yoke. This we learn from *Al Jannabius*; and it amounts to a full proof, that the *Arabs* had nothing to fear from them, even when in the zenith of their power<sup>x</sup>.

SULTAN *Selim Khan*, the ninth emperor of the *Turks*, *Selim did* overthrew the *Mamluk* empire in *Egypt*. He first defeated *not conquer* in a great battle *Al Malec Al Eshraf Abu'l Nasr Safio'ddin* *Arabia*. *Kansu Al Gauri*, called by the *Turkish* historians sultan *Gauri*, the *Circassian*, at *Marj Dabek* near *Aleppo*; and afterwards *Al Malec Al Eshraf Tumanbai Al Jarcafi*, at *Ridanie*. These two victories, which happened in the year of the *Hejra* 923, put *Selim* in possession of the kingdom of *Egypt*, which has ever since groaned under the *Turkish* yoke. That *Arabia* was independent on the *Mamluks*, when *Selim* conquered *Egypt*, appears from hence, that the *Arabs* sent a body of troops to assist *Tumanbai*, which were to act only as auxiliaries; and that *Selim* himself acknowledged such independency. Nor can we persuade ourselves, that this *Othman* conqueror ever greatly

<sup>w</sup> ABULFED. AHMED BEN YUSEF, AL JANNABIUS, TEIXER. &c.

<sup>x</sup> AL MAKRIZIUS, AL JANNABIUS, ABULFED. RAUDAN, AHMED BEN YUSEF, AL JAUHARIUS, &c.

prevailed against the *Arabs*. For, notwithstanding we are told by the *Turkish* historians, that several tribes of the *Bedouens* submitted to him, and that even the sharif of *Mecca* himself acknowledged his sovereignty; yet their authority, in the point before us, is of no great weight. Every body knows, that the *Turkish*, as well as *Arab*, historians are so strongly tinctured with hyperbole and rhodomontade, that their descriptions of the great achievements of their heroes are not always to be taken in the strictest literal sense. Besides, nothing more can be inferred from the relation here hinted at, than that some of the *Arab* tribes, and the sharif of *Mecca*, paid some sort of homage and submission to the *Othman* sultan, after his reduction of *Egypt*; which is not at all inconsistent with the point we have in view. For, though this should be admitted, it will by no means follow, that the *Arabs* were then slaves to the *Turks*, or upon the same footing with the subjects of the *Othman* empire. It has been before observed, that, according to *Herodotus*, *Cyrus* vanquished the *Arabs*; and yet that author assures us, that neither *Cyrus*, nor his immediate successors, could reduce them to the state of subjects. Nay, that excellent writer speaks of the *Arabs* in general, whereas the *Turkish* historians insinuate only, that some particular tribes, and the sharif of *Mecca*, submitted to *Selim*; so that the authority of the former seems to bear harder upon our scheme, than that of the latter: and yet, in reality, neither the one nor the other affects it. But, for a farther illustration of what is here advanced, we must beg leave to refer our readers to a former part of this dissertation.

Nor his  
son Soli-  
man I.

THAT the *Arabs* were not subdued by *Selim*, appears also from hence, that one of their sheikhs endeavoured to support *Mustapha Pascha* in an attempt to subject *Egypt* to his dominion. For this happened but six years after the last defeat of the *Circassian Mamluks*, under the conduct of *Tumanbai*, and two only after the death of *Selim*. Nor do we find, that *Soliman* ever took vengeance of them for so daring an affront offered to the *Othman* empire. The *Turkish* historians inform us, that the sultan's admiral, with a body of land-forces under the command of *Soliman Pascha*, annexed the kingdom of *Yaman* to the *Othman* dominions, in the year of the *Hejra* 945. though, in reality, those troops only reduced that part of *Yaman* bordering on the sea *Al Kolzum*. But supposing that they made themselves masters of the whole province, it will not follow from thence, that they subdued

Y AHMED EBN YUSSEF, AL-JANNABIUS, &c. See also DEMETRIUS CANTEMIR's history of the *Othman* empire in the life of *Selim* I. HERODOT. lib. iii. Univ. hist. vol. xx. p. 202—206.

the peninsula of the *Arabs*, nor even that part of it inhabited by the descendents of *Ishmael*, which it is certain they never did. Nay, the *Turks* themselves distinguish the tract now conquered from *Arabia*, and even make it a part of *India*; though in this, it must be owned, they run counter to the best *Oriental* geographers and historians <sup>2</sup>.

THE *Beni Omer*, a tribe of *Scenite Arabs* wandering in the deserts of *Sham*, without any fixed habitations, in the mained beginning of *Selim* the Second's reign, about the year of the *independ-Hejra* 975. made an incursion into the *Turkish* dominions, and laid waste a considerable part of the territory of *Baghdad*. It is true, these plunderers were afterwards dispersed; but of *Soliman* II. they can by no means be said to have been then subdued. For *Demetrius Cantemir*, prince of *Moldavia*, in a note upon the passage now in view, assures us, that the *Beni Omer* pay sometimes only, out of the produce of their dates, which were the sole fountain of their riches, a good yearly sum to the pasha of *Baghdad*. Nay, according to that illustrious author, they frequently ravaged the very suburbs of *Basra*. Nor do the *Turkish* historians so much as insinuate, that all, or even a considerable part, of the *Bedoweens*, at this time, paid the least homage to, or acknowledged any dependence on, the *Othman* emperor <sup>3</sup>.

In the year of the *Hejra* 977. the sharif of the kingdom of *Yaman* attacked the *Turkish* forces under the command of *Murad Pasha*, beglerbeg of the *Othman* conquests there, and put them all to the sword. However, we are told by the *Turkish* writers, how truly we cannot say, that *Sinan Pasha*, in conjunction with *Ozdemir Oglu*, soon after, intirely defeated the *Arabs*, and reduced the whole country again to the *Othman* obedience. But, admitting this for fact, which many will not so easily do, it cannot be from hence inferred, that *Selim* II. possessed a greater part of *Arabia* than his father *Soliman*; but only that he recovered a province which that prince had annexed to the *Othman* empire <sup>4</sup>.

FROM this time to the year of the *Hejra* 1105. we find little notice taken of the *Arabs* by the most authentic *Turkish* historians; from whence it may be collected, that no material alteration happened, during that interval, in the situation of the *Arabs*, with regard to their independency on the *Turk*. But, according to the aforesaid writer, *Emir Mohammed*, a

<sup>2</sup> AL RAUDAH & DEMET. CANTEM. in Solim. I. p. 201. not. (60). A voyage to Arab. Fel. p. 124, 125. Lond. 1732. <sup>3</sup> AHMED. EBN YUSEF, AL JANNABIUS, AL RAUDAH, DEMETR. CANTEM. in Selim II. p. 219, 220. See also not. (5). <sup>4</sup> DEMETRIUS CANTEMIR ubi sup. p. 221, 222.

prince of the *Arabs*, then assembled a body of troops, with which he attacked and plundered a *Turkish* caravan going in pilgrimage to *Mecca*. Not content with this, he afterwards advanced to *Mecca*, and laid siege to that city; though, being touched with reverence of the place, he soon retired from thence into the desert. The beglerbeg of *Sham*, attended by several pashas, in a short time marched against him, at the head of a powerful army; but the emir, by a stratagem, defeated him, and dispersed his numerous forces <sup>c</sup>.

DEMETRIUS CANTEMIR, prince of *Moldavia*, in his history of the *Othman* empire, extracted from authentic monuments preserved in the *Seraglio*, ascribes this conduct of the *Arabs* to the nonobservance of an ancient custom on the part of the *Turks*. The *Bedouens* inhabiting the deserts between *Damascus*, *Bagdad*, and *Mecca*, frequently infested the road to *Mecca* with their robberies, and rendered it dangerous to the superstitious pilgrims who went to visit *Mohammed's* tomb. The *Othman* emperors, therefore, after *Selim I.* conqueror of *Egypt*, paid them yearly 40000 crowns in gold out of the treasury of the womens *Seraglio*, by way of bounty, under the title of *Surre*. This sum they pretended to pay the *Arabs*, for securing the roads and fountains; though they did it in reality, because they could not otherwise remove such troublesome enemies from the *Hadji's*. But the money not being sent for some years, on account of the war in *Hungary*, *Emir Mohammed*, with his tribe, inclosed the pilgrims in a narrow place, and forced them to surrender for want of water. *Selim Gierai*, khan of *Tartary*, being one of these pilgrims, they obliged him, by the *Arabian Rai*, to carry their complaints to the sultan, and procure the continuance of the usual bounty; and so they dismissed him upon his parole. Upon his arrival at *Constantinople*, he never ceased to importune the *Othman* court, till the arrears of the *Surre* were sent to the *Arabs*; which done, for some time, they remained quiet. Hence it appears, that in the year of the *Hejra* 1105. and even from the reign of *Selim I.* the *Turks* paid a sort of tribute to these *Arabs*, and consequently seem to have been rather dependent on them, than they on the *Othman* empire <sup>d</sup>.

As also  
through  
the reign  
of *Musta-*  
*pha II.*

ABOUT the year of the *Hejra* 1111. the neighbouring *Arabs* took *Beßra*, and made an irruption into *Mesopotamia*. But they were overthrown in a great battle by *Daltaban Mustapha Pascha*, afterwards prime Vizir, with the loss of above 30,000 men, according to *Demetrius Cantemir*. That

<sup>c</sup> DEMETR. CANTEM. in Ahmed II. p. 393, 394. See also not.  
(22). <sup>d</sup> Idem ibid.

illustrious author also informs us, that, in consequence of this victory, they found themselves obliged to submit to a tribute imposed upon them by the aforesaid general, who was then pasha of *Baghdad*. But, as he intimates, that the *Beni Omer* only, a single tribe of the *Arabs*, were thus punished by *Daltaban Mustapha Pasha*, nothing can be inferred from hence in prejudice of our opinion. On the contrary, from hence it seems probable, that the other *Arabs* were as free from servitude then as ever. And this will be more fully evinced by the testimonies we are going to produce<sup>e</sup>.

M. DE LA MERVILLE, who visited *Arabia* in the year *They are* 1709. assures us, that the peninsula of the *Arabs* was divided *not subject* into several kingdoms, or regions, and provinces, which were *to the* then possessed by particular kings and princes, neither depend- *Turk in* ent on the Grand Signor, nor the king of *Persia*. He also 1709. affirms, that the kingdom of *Hejaz*, the principal seat of the *Ishmaelites* even from the days of their great ancestor, was subject to the sharif of *Mecca*; and that the sharifs of *Mecca* and *Medina*, as well as the king of *Yaman*, were sovereigns that paid not the least homage to the Grand Signor. The same may be inferred from a cotemporary author, who had himself been among that wild people, of the sheiks and emirs of the *Bedoweens*. Notwithstanding, therefore, the blow given to a single *Arab* tribe by *Daltaban Mustapha Pasha*, the *Arabs* in general, and even the *Bedoweens*, preserved their independency after that general's death. It is worthy observation, that the kingdom of *Hejaz*, where the *Oriental*s are firmly persuaded the greatest part of *Ishmael's* descendents have been settled, from his time to this very day, has never yet been conquered, nor under any but an *Arab* jurisdiction<sup>f</sup>.

THE very learned and ingenious Dr. *Shaw*, with whom *Nor in* we have the honour to be acquainted, in conformity to what 1722. he suggests in the preface to his invaluable work, has informed us, that he was seized and carried off by a party of *Arabs*, in his journey from *Ramah* to *Jerusalem*, though escorted by four companies of the *Turkish* troops. This happened in the year 1722: Now, from the same worthy gentleman, we learn, that the *Turks* themselves were then obliged to pay the *Bedoweens* a sort of tribute, or stipulated sum, by way of acknowledgement, in order to procure a safe passage for their *Hadji's* and *Caravans*. This must be allowed an ample proof, that the *Arabs* then retained a mark of sovereignty superior

<sup>e</sup> DEMETRIUS CANTEMIR in *Selim II.* p. 219. & *Mustapha II.* p. 415. <sup>f</sup> LA ROQUE voyage de l'Arab. *Heur. pass.* & D'ARVIEUX voyage dans la *Palest.* &c.



to any that could be pretended to even by the *Othman* sultan himself \*.

THIS account is abundantly confirmed (H) by what happened near *Smyrna* in the beginning of *April* the following year. *Ufun Effendi*, going then to his new government of *Smyrna*, was attacked by a body of *Scenite Arabs*, or *Bedoweens*, under the orders of *Emir Ali*, not far from *Smyrna* itself. The *Arabs* behaved on this occasion with uncommon cruelty, a thing not very often practised among them towards *Moslems*, or people of the same religion. They killed upon the spot *Ufun Effendi*, almost intirely stripped his wife, and afterwards retired with the booty they had acquired. By this it seems to appear, that they must either have an extraordinary aversion to the *Turks*, or else at that time have received from them some very grievous provocation: unless we suppose, that they acted upon the principle of self-preservation. For such a barbarous action is by no means compatible with the character given us of the *Arabs* by the best and most authentic of the *Oriental* historians <sup>b</sup>.

They assert  
their  
independ-  
ency in  
1739.

WE are told by the learned Dr. *Pococke*, that the *Arabs* of *Arabia Petraea* resembled the old *Arabes Scenitæ*, or *Ishmaelites*, whose posterity they undoubtedly were, in many particulars, so late as the year 1739. They were then formed of different clans, or tribes, each obeying the orders of its great *Sheikh*, and every encampment those of its particular *Sheikh*. The *Sheikh* of the *Beni Soliman* seemed to be the most powerful of all, and had a great influence over all the rest. But, however divided the *Arabs* might appear, they were all united in a sort of league together. From whence we may conclude, that they were at that time far from owning themselves subject either to the *Turk*, or to any other foreign power whatsoever <sup>i</sup>.

THE public prints at this very time (*September* 1748.) inform us, that the king of *Arabia*, or, as we would rather choose to

\* See the preface to Dr. SHAW's travels, p. vii. viii. <sup>b</sup> See the Present State of *Europe*, or, The Historic. and Politic. Monthly Mercury for the month of *June*, 1723. p. 180, 181, 182. <sup>i</sup> Pococke's descript. of the East, vol. i. b. 3. c. 2. p. 137, 138. Lond.

(H) In the article from *Smyrna* these plunderers are called highwaymen; and indeed they very well merited that appellation. But that they were either a party, or the descendants, of the *Arabs*, may, as we apprehend, be naturally inferred from several circumstances in the relation there given (8).

(8) *The Histor. and Polit. Month. Merc. for July*, 1723. p. 180, 181, 182.

call him, the *Grand Emir*, a few months since, at the head of a numerous army, threatened to invest *Baghdad*. As this news comes directly from *Constantinople*, whether it be true or false, it amounts to a sufficient proof, that the *Arabs* on the confines of *Sham*, or in the neighbourhood of *Baghdad*, are not considered there as dependent on the *Grand Signor*. Besides, the advices containing this article intimate, that the *Arab* prince has put himself in motion, in order to force the sultan to confer upon one of his friends the government of *Baghdad*. We have little reason therefore to doubt, that the descendents of *Ishmael* at this very day are independent of the *Othman* empire.

WITH regard to the disposition of the *Scemite Arabs*, or *The descendents of Ishmael*, that they were always *wild men*, in a state of enmity with other nations, as the Angel of the *Lord* predicted of them to *Hagar*, we have abundant proof. *Job*, in all probability, lived within a few generations of *Ishmael* himself; and, in his time, the *Arabs* bordering on *Babylonia*, or the *Ishmaelites*, were greatly addicted to pillaging their neighbours, as we learn from Scripture. As early as the reign of *Sesostris*, that celebrated conqueror, the *Arabs* settled on the confines of *Egypt*, that is, the *Nabathæans*, followed the same practice, according to *Diodorus Siculus*. That they lived in tents, and roved about the deserts, after the manner of the present *Bedoweens*, above 600 years before the birth of Christ, appears from the prophets *Isaiah* and *Jeremiah*. *Herodotus* informs us, that they inhabited the solitudes contiguous to *Egypt*, and even had the command of them, as have likewise the present *Bedoweens*, in the reigns of *Cyrus*, *Cambyzes*, and *Darius Hystaspis*; from whence we may infer, that they greatly resembled those *Bedoweens*. *Diodorus Siculus* asserts this of the *Nabathæans*, in the reign of *Antigonus*, not many years after *Alexander's* death. In the time of the *Maccabees* they lived after the same manner. That they continued their depredations upon the *Roman* subjects even till the death of *Julius Caesar*, we find attested by *Plutarch*, *Arrian*, and *Strabo*. This also may be inferred from *Dio*. They remained in the same fierce and savage disposition after *Constantius's* accession to the imperial throne, when they ravaged a considerable part of *Mesopotamia*, if we will believe *Ammianus Marcellinus*. Nay, that they frequently committed terrible depredations upon the frontiers of *Egypt*, *Palæstine*, *Syria*, and *Phœnicia*, even till the birth of *Mohammed*, may be evinced from some good authors. And that from the birth of *Mohammed*, to this very day, they have persisted in their antient course of life, and thereby demonstrated themselves *wild men*, in conformity to the divine prediction,

dition, is rendered incontestable by the testimonies of those *Oriental* writers, and modern travellers (not to mention others that occur), which have already been produced in this dissertation <sup>k</sup>.

THUS have we proved, that the *Arabs*, particularly the *Ishmaelites* or *Nabathæans*, were never thoroughly subdued by any foreign power, from the death of their great ancestor *Ishmael* to the present time. We have proved, that none of those puissant empires, so celebrated by the antients, none of those formidable monarchies, of which we meet with such pompous descriptions in the Eastern writers of a later date, nor any of the states that now subsist, could ever deprive them of their liberty. It has also been clearly evinced, that, thro' such an immense series of ages as has elapsed between *Ishmael's* time and the present, they have all along retained their savage and fierce disposition. *Their hand has been against every man, and every man's hand against them* <sup>l</sup>. Notwithstanding which, we find them still flourishing and independent; and are firmly persuaded they will remain in this situation, as long as it shall please the Supreme Governor of the universe to continue the present system of things.

AFTER what has been said, Who can entertain the least doubt of the divine authority of *Moses*? The *Arabs*, or at least the most considerable part of them, have been hitherto, as we firmly believe they will be to the remotest periods of time, a standing and perpetual proof of that authority. The prediction mentioned by this historian <sup>m</sup>, as coming from the angel of the LORD to *Hagar*, has been to our days verified and fulfilled in every particular. The nation to which it relates has been hitherto an indisputable completion of it; and consequently an historical demonstration at least, that the book in which it is recorded came originally from that Being, who alone has a perfect knowledge of all events, who alone can neither deceive nor be deceived.

An objection  
answered.

THE most sanguine infidel, as we apprehend, can offer only the following objection to the system that has been here espoused. The *Arabs*, he may insinuate, were inaccessible, and consequently preserved from becoming a prey to foreign invaders by their situation. But to this it may be replied, that though their country was difficult of access, yet it was

<sup>k</sup> JOB i. 15. DIOD. SIC. lib. i. ISA. xiii. 20. JER. iii. 2. HERODOT. lib. iii. 1 MACCAB. ix. 36. PRID. connect. vol. i. p. 250. PLUT. in Pomp. & alib. APPIAN. de bell. civil. c. 10. ib. STRAB. lib. xvi. p. 747. Lutetiae Parisiorum, 1620. DIO, lib. lxxviii. p. 785. AMMIAN. MARCELLIN. ubi sup. &c. See also the preceding part of this dissertation. <sup>l</sup> Gen. xvi. 12. <sup>m</sup> Gen. xvi. 7—13.

not inaccessible, as sufficiently appears from what has been advanced in this dissertation. *Cyrus* vanquished them; but could never totally subdue them. *Pompey* entered their metropolis; but could never thoroughly reduce them to his obedience. *Trajan* besieged one of their strong towns; but could not carry it, either by storm, or capitulation. The whole power of the *Roman* empire, including the greatest part of the then known world, under the command of *Severus*, was baffled before the same fortrefs. From which instances it appears, that the *Arabs* were not protected, and screened from danger, merely by the deserts they inhabited; but that something of an higher nature, considering the powerful nations by which they were always surrounded, must more effectually have contributed to their preservation <sup>a</sup>.

WHAT this was, we shall not long be at a loss to discover, when we have consulted *Dio*. This author gives us sufficiently to understand, that *Trajan* was obliged to abandon the siege of *Petra* by the extraordinary interposition of Providence itself. Violent storms of wind, rain, hail, and dreadful flashes of lightning, drove back the *Romans*, as often as they advanced to the attack; swarms of flies infested their camp in a strange and unaccountable manner; the apparitions of rainbows likewise dazzled and frightened them to such a degree, that they found themselves incapable of making a general assault. In such circumstances as these, it is no wonder the emperor should think it proper to desist from the enterprize he had undertaken. Nor was *Severus*, eighty years after, more successful in the execution of a design he had formed against the capital of the *Hagarenes*, though he had it in his power, humanly speaking, to make himself master of the place. For, when one of his officers engaged to storm it with 550 men only, GOD, according to the same historian, *preserved it by the backwardness of the emperor one day, and by that of his troops the next*. But of this our readers will find a more particular and distinct account in the history of the *Arabs*; to which, therefore, for their farther satisfaction, we must beg leave to refer them <sup>b</sup>.

THE testimony of *Dio* is the more extraordinary on this occasion, as he was a pagan, a *Roman*, and an officer of great merit, cotemporary with the last-mentioned emperor. He seems likewise to have had a singular esteem and veneration for the memory of *Trajan*, and lived at no great distance of time from him. All which are circumstances that extremely

<sup>a</sup> HERODOT. PLUT. DIO, &c. ubi sup.  
p. 785. & lib. lxxv. p. 854, 855.

<sup>b</sup> Dio, lib. lxxviii.

favour our scheme. For they clearly evince, that he could not have been prejudiced either in favour of *Jews* or *Christians*; that he would not relate any thing to the disparagement of *Trojan*, without the most glaring evidence to support him; that he had sufficient means, especially considering that he was governor of several provinces, to come at the truth in the point before us; and lastly, that, being a person of distinguished judgment and capacity, he never probably received any strong tincture of superstition. All, therefore, that a libertine, or unbeliever, can urge against his authority, in the present case, must amount only to this, that the passages here referred to were foisted into his history by some *Christian* or *Jewish* bigot, in order to forward the propagation of his religion. But such an assertion as this ought not to be admitted in any disputes. For it supposes, that our adversaries are always in the right, and we in the wrong, the very point which ought to be proved; that consequently all passages occurring in the antients on their side the question are infallibly true, and all others, especially those that make against them, as certainly false; in fine, that their judgments are the sole standard of truth, and of course ought to have a prompt and implicit obedience paid unto them<sup>p</sup>.

*The affinity of customs, manner of life, &c. between Ishmael and his descendants.* We might here expatiate upon several particulars, in which the *Nabatheans*, *Hagarenes*, or *Bedouens*, agreed with *Ishmael*, and his mother *Hagar*. Circumcision they have always practised, and pretended to have derived this rite from *Ishmael*; they had all along mercenary wives, or concubines, in which capacity *Hagar* served *Abraham*; they have through an immense series of ages lived without culture, as did their father *Ishmael*; and, like him, been also *archers in the wilderness*, &c. But, as the generality of our readers cannot be unacquainted with these, we shall content ourselves with barely mentioning them, and citing the authors who have treated more largely of them. The great point to be established is the perpetual independency of the *Arabs*; which, we hope, has been proved, even to demonstration. This will naturally suggest to us, that they had scarce ever any intercourse with foreigners, and therefore always easily preserved their primitive customs, manners, and institutions; which receives also a confirmation from the nature and situation of the country they inhabited, even from *Ishmael's* time to the present. In fine, their perpetual independency being admit-

<sup>p</sup> GER. JOAN. VOSSIIUS de historic. Græc. lib. ii. c. 15. p. 130. Amstelodami, 1699.

ted, almost every thing else that has been observed of them by various authors, must follow of course 9.

BEFORE we conclude this dissertation, it may not be im- *A difficulty removed.*  
proper to remove a difficulty relating to the present subject, which seems to have been never hitherto sufficiently considered. The prophet *Isaiah* predicted of the *Arabs*, that they should flee from the sword, from the drawn sword, from the bent bow, and from the grievousness of war; and the prophet *Jeremiah*, that they should drink out of the cup of the fury of the LORD GOD of Israel, who would send the sword among them. Now these prophecies, which were accomplished by *Cyrus's* expedition into *Arabia*, a little before the reduction of *Babylon*, may be understood with great propriety, of ravages and devastations made in their country, of some defeats given them; but do not necessarily imply an absolute subjugation of the *Arabs*. This appears, at first sight, clear and self-evident. And that they are so to be understood, necessarily follows from what has been advanced on this head by *Herodotus*. That excellent and justly celebrated historian informs us, that though *Cyrus*, and his son *Cambyses*, vanquished the *Arabs*, yet they could never bring them into a state of thorough subjection to the *Persian* empire. Nay, he asserts, that none of the *Persian* monarchs, even to his time, could ever exact any tribute from them; and that till then they were considered only as the friends and allies of those princes. Dr. *Prideaux*, therefore, is not sufficiently supported by history, when he affirms, that *Cyrus* intirely subdued *Arabia*. Nay, he seems inconsistent with himself; for he elsewhere affirms, that the *Arabs* are the most antient nation in the world, that they have never been by any conquest dispossessed or driven out of their country, and that they have always there remained in a continued descent from the first planters of it even to this day. All which manifestly supposes the *Persians* never to have had any considerable footing in the peninsula of the *Arabs*; and consequently that neither *Cyrus*, nor his successors, ever made a conquest of it.

THIS observation has been made for the sake of believers, *The great*  
who acknowledge the divine authority of the aforesaid prophets. For, with regard to freethinkers, and infidels of all *and self-*

9 HEIDEG. hist. patriarch. tom. ii. exercit. 7. sect. 29. p. 241. ADRIAN. RELAND. de relig. Mohammed. LUDOLF. hist. Æthiop. AMMIAN. MARCELLIN. lib. xiv. c. 4. & alib. RAUWOLF, par. ii. c. 15. p. 151. THEVENOT & Univ. hist. vol. xvi. p. 367—415. 10 ISAII. XXI. 15. JER. XXV. HERODOT. lib. iii. PRID. connect. vol. i. p. 119, 120. & p. 58. Lond. 1716.

inconfist-  
ency of un-  
believers.

denominations, they have no title to what they may apprehend will result to the advantage of their cause from those prophets in the point before us. This declaration we have thought proper to make, since, in order to serve a present turn, these gentlemen will vouchsafe sometimes to allow the testimony of an inspired writer, especially when it seems to run counter to any other of the sacred penmen, or to oppose what is advanced by some friend to revelation. Of this we have a flagrant instance, not to mention others that might be produced, in a late profligate writer, who has admitted the testimony of *Moses*, in order to overturn the authority of *St. Paul*, and to prove the generality at least of commentators to have mistaken the sense of the sacred historian in a particular passage. But, not to dwell longer upon this topic, such stale artifices, not to say gross prevarications, are known to be common among the patrons of infidelity, by all who have examined their writings with any attention.

MOST writers, indeed, are too apt to extol the authority of the antients, when it tends to establish some novel scheme; and to explode the same authority, when it makes against any favourite hypothesis. This, it must be owned, is a fault, and will always be condemned by persons of candour and ingenuity. But it is the height of impudence to consider a writer as an impostor, and at the same time to have recourse to him, in order to confirm an opinion that we think is founded on truth. This will hold good with regard to profane authors, and even those of little significance or repute. What name, then, does he deserve, what mark of infamy ought he to be branded with, who acts in this manner with regard to those, who have all the requisite criterions that can be claimed by writers divinely inspired, and whose imposture, could it be clearly evinced, must draw a veil of gloominess and horror over the whole rational world!

Dr. Pri-  
deaux  
mistaken.

As for Dr. *Prideaux*, when he affirms *Belefsis*, upon the dissolution of the ancient *Affyrian* empire, to have possessed himself of *Arabia*, it must be owned, that he opposes what has been advanced in this dissertation; but, at the same time, it cannot be denied, that he likewise opposes himself. Besides, we have already overthrown this unsupported assertion. The truth of the matter is, that learned gentleman had not taken care to inform himself sufficiently of the state and condition of the *Arabs*, from the days of *Ishmael* to the present time. This may easily be evinced from several passages in his last invaluable work. However, we must make a wide

C HUBB'S dissertat. or inquiry concerning the history of Melchizedek. Lond. 1746.

difference

difference between him, and the aforesaid writers. He has deserved well of literature and religion, whereas they, though educated in a Christian country, are a scandal and reproach to both †.

In fine, the *Arabs*, and the *Jews*, both the descendents *The Arabs of Abraham*, are at this time living monuments of the di-<sup>and Jews</sup> vine authority of the sacred historian, and consequently of <sup>living mo-</sup> the truth of Christianity. The former have subsisted as a <sup>numents of</sup> nation near 4000 years, though in a state of enmity with <sup>the truth</sup> their neighbours, and even, as far as in them lay, with all <sup>of Christi-</sup> mankind. This plainly evinces them to have been preserved <sup>anity.</sup> in their independency by a divine over-ruling power. For nothing but such a power could have screened them from the numerous and formidable enemies, with whom they have been perpetually invironed. And if this be the case, how fully has the divine prediction been hitherto verified, even in the most extensive sense, which affirms, that *Ishmael*, or, in other words, his posterity, to the remotest periods of time, *shall dwell in the presence of all his brethren* †?

HAVING thus proved by an historical deduction of facts, and consequently in the strongest manner the subject will admit, that the *Arabs* were never wholly subdued by any foreign power, we hope our readers, or at least the sober and rational part of them, will acquiesce in what has been advanced. They cannot in reason desire strict mathematical demonstration, when an historical point, at such a vast distance of time, is to be established, the object of such an inquiry not being capable of it; tho' we have approached a complete induction, which is such a kind of demonstration, as near as possible. For we have rendered it in the highest degree probable, that the descendents of *Ishmael* were not reduced to a state of servitude in any age between the death of their great progenitor and the present time. We have also either answered or obviated all objections, deserving the least notice, that have been, or may be, urged against the constant and perpetual independency of those *Arabs*. Nor have we been at all partial to the cause of CHRISTIANITY in this affair; but have drawn up those objections in the strongest terms, and in such a manner as to exclude even the least appearance of bigotry or superstition. The internal excellency of the CHRISTIAN RELIGION and the external evidence that supports it stand in no need of, nay, they utterly disclaim, any arguments that will not appear strictly conclusive to a rational and ingenuous mind. But whether the greatest part of our modern sceptics and unbelievers, at least those

† PRID. connect. &c. vol. i. p. 1. Univ. hist. vol. xx. p. 200, 201.

• Gen. xvi. 12.



who have for some years past so frequently *entertained* the public with their most *acute* and *ingenious* lucubrations, exhibit any indications of such a mind, we submit to the judgment of even the sober and more candid part of their brethren themselves; we say, the sober and more candid part of their brethren themselves; tho' it must be owned, that no modest diffident sceptic ought to be considered as upon the same footing with a petulant, obdurate, and blaspheming infidel. There is certainly a wide difference between them. Nor can we deny, that a proper distinction ought likewise to be made between the true and genuine defenders of Christianity, and those who, by their absurd principles, and ill polemical conduct, cast a slur upon it. The former are intirely divested of bigotry and superstition, adorned with charity in its utmost lustre; never depreciate reason by too low a depression, or too high an elevation of it; pay a proper regard to the aids with which literature supplies religion; and remain firmly attached to all the primitive and apostolical doctrines of CHRISTIANITY. But the latter erect superstructures upon the foundations of CHRISTIANITY, which are subversive of it; clog our most holy religion with such absurdities, as will prove an eternal obstacle to the conversion of unbelievers, and, by their departure from the dictates of common sense, as well as want of charity, hinder the farther propagation and extension of it. These men are by no means qualified to undertake the defence of the most pure and holy, the most equitable and just, the most charitable, humane, and benevolent, and, we may add, the most excellent and rational institution that ever appeared in the world.

*Non tali auxilio, nec defensoribus istis,  
CHRISTUS eget.* —————

I N D E X.

# I N D E X.

N. B. To save the trouble and expence of a geographical table to this large and extensive work, we have marked all the articles, which relate to geography, in this general index, with an † on the margin; whereby the reader may have them in view under each letter, so as to answer the end of such a table.

The numbers expressed by letters refer to the volume, those by figures to the page, and the letters inclosed thus ( ) to the notes.

## A.

**AARON**, the brother of Moses, married to Elizabeth, vol. iii. 364. His genealogy and family, *ibid.* seq. Meets his brother on mount Horeb, 369. Appears with him before Pharaoh, *ibid.* His rod's miraculous budding, 402, (T). 426, (N). Makes the idolatrous calf, 411. Vainly palliated by some writers, *ibid.* (U) seq. Condemned by Moses, 413. His apology for it, *ibid.* The death of two of his sons by fire from heaven, 417. Why excluded from entering the promised land, 428, (Q). His priestly dress and office transferred to his son, 429. Dies immediately after, *ibid.* The time of his death, *ibid.* (R). Thirty days mourning for him, *ibid.*

— a Christian martyr in Devonshire, xv. 502, (C).

— kaliff of the Saracens, his advantageous peace with Nicephorus, xvii. 55.

— king of Bulgaria, murdered by his brother, xix. 531.

† **Aba**, a city in Phocia, by whom founded, vi. 230.

† — a mountain in Armenia, ix. 486.

† **Abacannum**, a city in Sicily, described, viii. 92, (O). Battle of, xvii. 404.

**Abaddir**, **Abaddiras**, at Carthage worshiped, xvii. 287.

† **Abala**, a city on the coast of Italy, xiii. 457. **Abalanus**, murders Nicephorus, xvii. 95. Identified, 96.

† **Abalita**, where situated, xviii. 259.

† **Aballaba**, a Roman station in Westmerland, now *Apelby*, xix. 89.

† **Abana**, a river in Syria, described, ii. 262, (C).

† **Abantes**, first inhabitants of Euboea, viii. 375. **Abantidas**, kills Clinias, and attempts to destroy his son Aratus, vii. 221, (B).

**Abara**, **Hobara**, among the Jews, what, x. 529, (H).

**Abarts**, drive out the Gepidae, and take possession of Dacia, xix. 17.

**Abarim**, a ridge of mountains, reaching from the tribe of Reuben to the land of Moab, ii. 127. iii. 435.

**Abarus's** speech to Scipio Africanus, xii. 400.

† **Abaris**, an ancient city in Egypt, ii. 39. By whom rebuilt, *ibid.*

† **Abas**, a city of Thrace, viii. 375.

— king of Argos, vi. 156.

— leader of the Abantes killed, viii. 377, (M).

† **Abasa**, where situated, xv. 166.

† **Abasme**, one of the names of Ethiopia, xviii. 253.

† **Abasfa**, its limits, xviii. 253, seq. Various nations, 258. Cities, 261. High mountains, 263. Whence named, 347. See *Ethiopia*.

**Abassines**, their power over the Nile examined, xviii. 269, (H).

**Abb**, the eleventh month, or July of the Jews, iii. 36, (K).

**Ab-beth-din**, among the Jews, his office, x. 245, 252, (T).

**Abdemon**, fabulous account of him, xvii. 246, (A).

† **Aborrange**, a river in Persia, v. 66, (L).

*Abdagesa*

- Abdageses* promotes a revolution in Parthia, xi. 50.
- Abd albareth*, supposed by the Arabs to be Adam's first son, their account of him, i. 150, (T).
- Abdas*, consecrated bishop in Persia, xi. 89. His untimely zeal fatal to himself and the Christians, 90.
- Abdastartus*, king of Tyre, in Phœnicia, murdered by his nurse's sons, ii. 368.
- Abd Celal*, king of Arabia, xviii. 422.
- Abdemelech*, the Saracen, makes peace with Justinian, xvii. 31.
- † *Abdera*, a city of Thrace, x. 49. By whom founded, and whence named, ibid. vii. 432.
- Aberitani*, their character, x. 50, (A).
- Aberistes*, delivered from the cruelty of the Thracians, by Chabrias, vi. 506.
- Abdolonimus*, made king of Sidon by Alexander the Great, viii. 530, (M).
- Abdummus*, the Tyrian, said to have disputed with Solomon, ii. 346. Expounds his riddles, ibid. 367.
- Abdon*, judges Israel eight years, iv. 27. His numerous issue, ibid.
- Abdus*, a shower of stones near it, iii. 478, (O).
- Abdus*, conspires against Artabanus, xi. 49. Put to death, ibid.
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